ECUMENICAL CONFERENCE

EDITORIAL CORRESPONDENCE

Toronto, Ont., Oct. 11, 1911.

Last week I gave the program of the Conference. This program is being carried out to the letter. Up to the present there have been only two who have not appeared—Prof. A. S. Peake, of Oxford, England, who was to read on "The Permanent Results of Biblical Criticism," and Bishop Kilgo, of the M. E. Church South. Rev. [illegible] ever, provided acceptable substitutes.

The time allowed for essays was 20 minutes; for scheduled addresses 10 minutes, and for discussions from the floor, 5 minutes. One of the features which made the meetings enjoyable and highly interesting is that the rule is strictly adhered to. Nobody is allowed to go over his time. Speakers who have traveled thousands of miles have been cut off in the midst of the speech they were invited months in advance to make. Men of great distinction—bishops, laymen, old men, young men, women and all have the rule impartially applied. So there is no vain beating the air; everybody comes to the point at once. One certainly wishes that in all debates in our conferences we could apply this rule. Certainly there ought be no objection, since the leaders in Methodism both so gracefully to the rule.

I cannot speak in detail about the program—it was so long and so good. One does not feel the least weariness in attending three sessions a day; it's like a perpetual feast, with the viands so arranged as to insure the best digestion. The address by Prof. Peake, and that of Dr. S. D. Chown, on the "Adaptation of the Church to the Needs of Modern Life" were especially strong. And here I may say that the conference is showing a very prominent difference between the American and the British mind. The Englishmen seem on the intellectual side to have a decided advantage of the Americans. Their thought is clearer; their attitude more philosophical, and expressions more temperate. The Americans excel, however, in enthusiasm, and are always there with the "rousements" to enliven British philosophy. From what I have seen and heard our people on this side seem more interested in the practical application of religion than its theoretical explanation. As Bishop Cottrell expressed it, he has been so busy trying to save souls for the past thirty-five years that he has not had time to philosophise and criticise.

Our men—the members of the Colored churches—have been well received. All of the papers were up to the standard. On the first day Bishop Parks divided honors with Bishop Hamilton, (M. E.) Church and Bishop Hoss, (M. E. Church South) for oratorical honors. After getting down to business the race's first representative was Rev. J. A. Bray, of the C. M. E. Church, who spoke on "Methodism as a Joyous Religion." Dr. Bray set a high standard, and received many congratulations. So effective was his delivery that of the three papers discussed, his received almost a monopoly of attention. I did not hear Bishop Clinton, as I got caught in a heavy rain and was delayed in getting to the church. Bishop Coppin and Dr. Jordan are yet to read. Of the impromptu five minute speeches, Bishop Smith, Dr. Roman, Ex-President J. H. Jones deserve special mention.

At the Elm Street Methodist Church the ladies held a rousing missionary meeting. Mrs. W. B. Derrick, Mrs. A. W. Blackwell and Mrs. J. S. Jackson were among the speakers, while Miss Naomi Parks, daughter of Bishop Parks, rendered a beautiful solo.

If one had attended only the first two or three meetings he might have gone away disappointed. At these meetings much of the differences in Methodism seemed to come to the front. South and North passed veiled insinuations and the race question was brought to the front more than once. But as the meetings progressed there seemed to be more and more of fellowship, and from the discussions even the very appearance of bitterness seemed to have disappeared. The colored delegates seemed specially favored and at home.

Much of the good feeling was brought about by discussions by foreigners. These foreign Methodists had all one message—that of unity. Their song was let there be One Methodism. The Japanese representative started this by telling how hard it was for Methodism to make progress in Japan when there were three different denominations there. He said it's hard enough to explain to the Japanese mind the reason for different sects in Christianity, but it is practically impossible to tell why Methodists should be so divided. For this reason several years ago the Japanese Methodists combined, and now have the Japanese Methodist Church. The result of the combination has been seen in the phenomenal growth during the past four years. The representatives from India, New Zealand, Australia, South America, France and other portions of the world, made the same plea. United Methodism seemed to be a popular topic, and it is expected before the close of the Meeting that some recommendations will be made along this line, especially as regards Methodism in foreign fields.

Rev. B. K. Carroll is the Statistical Secretary of the Western section and read a very important paper showing the growth of Methodism during the past ten years. I will not comment on this paper now, but in our next issue I shall have it published.

This afternoon I must leave for an [illegible] engagement at the Book [illegible] to-morrow, much to my regret as never before have I visited so important a meeting, and I desired to give the fullest possible accounts to our readers. But as I write, our delegation is very thin. Only Revs. W. D. Johnson, R. L. Pope, P. C. Hunt, S. P. Felder, W. D. Chappelle, Drs. C. V. Roman and D. J. Jordan are here. The death of Bishop Handy called several to his funeral, while urgent business, conferences, etc., called others away. The death of Mrs. R. C. Morrissey, wife of one of the General Officers of the A. M. E. Zion Church, caused some of that delegation to leave early also.

In my next, which I expect to write on the train as I go to-night, I want to give something of Toronto and its people, and religious work among them.

NOTES ON THE ECUMENICAL CONFERENCE.

The colored portion of Methodism was ably represented. The papers read by our men seemed to be carefully prepared and well received.

Dr. C. [illegible] Roman was one of the best five minute speakers of the conference. [illegible] Roman preached, filling the place [illegible] Bishop Derrick, and it was said of him if he is half as good a doctor as a preacher, he must be among the best.

Dr. Hollister Stumz, Bishop Hamilton and Bishop Parks were the orators.

The most popular visitor was Bishop Willis Johnson, who accompanied his father, Dr. W. D. Johnson, of Columbus, Ga., Wm. Jr.

Mesdames A. W. Blackwell, W. A. Blackwell, J. S. Jackson, S. [illegible] Co. of the A. M. E. Zion Church, Wife and Misses of the M. E. and C. M. E. Churches accompanied their husbands. Miss Naomi Parks accompanied her father, Bishop Parks.

Revs. Jesse Beard, of Cookstown, S. C. H. Hearwood, of New Bedford, Mass., and Dr. W. W. Beckett were visitors.

Rev. and Mrs. Henderson and Bro. Hackly, who represent African Methodism in Toronto, did much for the comfort of our delegates.

D. R. Wright, Jr.

CONSIDER FEDERATION OF METHODIST CHURCHES

Bishops Council, Held at Mobile, Ala., a Notable Occasion

WALTERS' OPEN APOLOGY

Tells His Colleagues He Made a Mistake in Last Presidential Campaign—Negro Business League Endorsed.

Special to THE NEW YORK AGE.

Mobile, Ala., Feb. 13.—With sermons in practically all the Negro churches by visiting prelates attending the federated Negro Bishops' Council, the second triennial meeting of that body came to a close here last night. While organic union was not supposed to have been discussed at this meeting, no speaker addressed the big audiences during the four days session but that the dream of organic union between the African Methodist Episcopal, the African Methodist Episcopal Zion and the Colored Methodist Episcopal Churches was dwelt upon.

As it was, several important steps that tend toward ultimate union of these three great Christian organizations were taken. Provisions were made for a common hymnal and a common catechism and committees composed of representatives of the three churches were appointed to draft the manuscript for each work by the next meeting two years hence. Another significant step was the appointment of an arbitration committee composed of two bishops from each denomination, the seventh to be one of the bishops presiding over the interested diocese, for the purpose of settling all disputes that might arise between congregations and churches of different denominations.

Transfer of Ministers Voted On.

A proposal to take steps for the transfer of one minister from one denomination to another to fill important charges, and the prevention of congregations and members from leaving one church for another was defeated, although the resolution was so modified to request pastors to discourage that practice.

A tinge of sadness pervaded the whole session, because of the death of two of the prominent members of the first session held in Washington three years ago, and the death of two bishops elected at the recent sessions of the African Methodist and Zion general conferences. Two sets of resolutions were read before the session, one from the Zion connection expressing the great loss sustained in the death of Bishops Lampton and Grant, of the A. M. E. Church; and one from the colored Methodist Church, with reference to the death of the two bishops from the A. M. E. Church and Bishops Franklin and Smith, of the A. M. E. Zion Church.

Present and attending the sessions were Bishops Henry M. Turner, B. F. Lee, W. B. Derrick, Evans Tyree, C. S. Smith, L. J. Coppin, H. B. Parks, and J. S. Flipper, of the A. M. E. Church; Bishops L. H. Holsey, R. S. Williams, Isaac Lane, Elias Cottrell, C. H. Phillips, G. W. Stewart and M. F. Jamison, of the Colored Methodist Church, and Bishops G. W. Hood, Alexander Walters, C. R. Harris, G. L. Blackwell, George W. Clinton, J. W. Alstork, J. S. Caldwell and A. J. Warner, of the A. M. E. Zion Church. Bishop W. J. Gaines, of the A. M. E. Church, was able to be in only the part of one session because of illness and left for his home in Atlanta.

Wednesday night Bishop L. J. Coppin preached a powerful and impressive sermon, which was followed by characteristic addresses by Bishop H. M. Turner, of the A. M. E. Church; Bishop Alexander Walters, of the A. M. E. Zion Church, and Bishop Elias Cottrell, of the Colored Methodist Episcopal Church.

Bishop Turner spoke in his usual vein, and demonstrated that he has lost none of his old time vigor.

Bishop Walters got himself in trouble when he made a defense of his position on political matters. He declared that the Negro needed everything for his protection and well being that any other people in America needed and that if politics were helpful to the white people and foreigners coming to America politics were necessary for the black people. "I am a politician and I am not ashamed of it," he shouted, and declared that the Negro race needed more men who give some time to the consideration of the civic rights of the race.

Bishop Cottrell Makes Brilliant Speech.

Bishop Elias Cottrell, whose attitude on the race question is well known, recited his experience through slavery, and brought tears to the eyes of many in the audience when he told of the sale of seven brothers and sisters to seven different masters in one day. "The Christian religion has so changed me," he stated, "that I have no vestige of prejudice in my heart against any man. I know we suffer many things, but I doubt seriously if we can remedy any of them through politics. That old political plank for the Negro rotted with me more than twenty-five years ago. No self-respecting minister of the Gospel ought to dabble in the filth and dirt of politics. Politics in America is so diray, so much chicanery and trickery is in vogue that a man cannot be a successful politician without resorting to the same tricks, and any Gospel minister who fools with it is going to be besmirched and rendered unfit to preach a Gospel sermon.

"And as for playing Democratic politics, I can never do it. I feel kindly towards many of my white friends in the South, but when I remember that every discriminating law, every unjust thing we suffer, all the lynching and burning and mobbing in the South committed against my people is done by these Democrats, the blood smells too strong for a tame tiger and I want none of it."

Bishop Walters Makes Apology.

From the terrific force of Bishop Cottrell's words Bishop Walters at the next meeting of the bishops in regular session apologized to his people for his Democratic alliance during the last campaign. "I wish to say that I think I made a mistake in the last campaign. I know I went too far," said Bishop Walters. "I had only in my mind to help bring about the defeat of President Taft, and I trust I am not misunderstood."

The apology of Bishop Walters was accredited to Bishop B. F. Lee in the press reports, to which the bishop himself called attention. At the instance of Bishop Cottrell the National Negro Business League was given emphatic endorsement. "Our churches and all other efforts for race uplife will not amount to much unless we develop a strong commercial life, which will be the backbone of our existence," he said. "Dr. Washington is right when he urges the people to buy homes, to stay on the farms and become valuable portions of the South's citizenship."

Dr. James A. Bray, of Miles Memorial College, Birmingham, representing the C. M. E. Church; Dr. W. A. Blackwell, of Montgomery, Ala., and Dr. J. S. Jackson, financial secretary, representing the A. M. E. Zion Church, and John R. Hawkins, of Cottrell, N. C., representing the A. M. E. Church, presented a memorial to the bishops asking for full membership and recognition in the federation for the general officers and college presidents.

The following committees were appointed:

Joint Hymnal—L. J. Coppin, B. F. Watson, George W. Layton, J. A. Alstork, T. [illegible] Hill, Miss Victoria Richmond, C. H. Phillips, N. C. Cleaves, J. F. Lane, the same being made up of one bishop, one pastor and one layman from each of the three churches.

Catechism—Bishops H. M. Turner, C. S. Smith, H. Blanton Parks, G. L. Blackwell, R. R. B. Bruce and Bishop M. F. Jomison.

Program—B. F. Lee, A. Walters and C. [illegible] Phillips, the three secretaries of the federation.

The bishops' councils of the three churches held their separate meeting for the two days preceding the opening of the federation and transacted much work evident to their own church needs. The next meeting will be held in 1913, the time and place to be decided by the senior bishops of the three denominations.

ORGANIC UNION OF METHODISTS

Bishop Hood Urges Three De nominations of Church to Combine

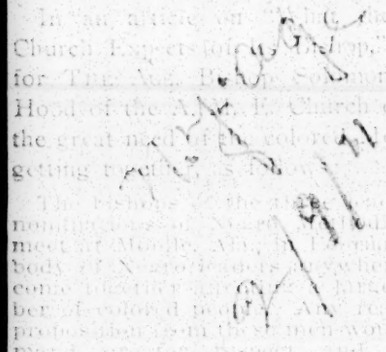
2-9-11

CONFERENCE OF BISHOPS

A.M.E., A.M.E. Zion and C.M.E Churches will be Represented at Session

TO MEET IN MOBILE, FEB. 11

Bishop Hood Says the Inter Church Federation Idea is Now a Reality and That Bishops Should Act.



In an article on "The Negro Church Expects of Its Bishops," written for The News Bishop Hood of the A.M.E. Church discusses the great need of the colored Methodist getting together.

The bishops of the leading denominations will meet in Mobile, Ala., February 11, and a large body of Negroes there could come together in larger numbers if colored people knew that the men would command greater respect and demand greater attention from any other body of Negroes in this country. There is the greatest responsibility resting upon these bishops.

There are Negro political leaders who are rich, and highly respected; there are many men of influence holding responsible positions; there are men in professional life, editors, and men in business life who for their integrity and intelligence are race leaders. With all this, the Negro preachers have been and is the only continuing to do right will and ought to be the people's leaders.

Among the ministers none are looked up to with more respect than the bishops. Even those denominations which have no bishops, such as the Baptists and Presbyterians, have always shown great respect and a readiness to acknowledge the influence of a bishop.

Responsible Positions Held by Bishops.

Now, while this is a great honor to the bishops, it means much more. No bishop who has the right conception of his work wants the place for the honor he receives, nor to simply dote upon the prestige the place gives. If he has a true idea he knows his position brings grave responsibilities to God and man. He will feel he can only discharge these responsibilities by faithful service. That his leadership much tell for the lasting good of the people. That his great opportunity must not be lost by simply enjoying the power, prestige, honor, emoluments or authority or whatever of this kind may come from being a bishop, but that he must use great office for the highest and best service of his people. We are thankful to say some do feel this.

For some time the question of organic union between the three great branches of Negro Methodism has been discussed. It has been the earnest wish of thoughtful men who had the race's best interests at heart, many who were and some who were not members of the churches concerned that some decisive step would be taken in this direction.

Nobody is more competent to advise and to do so with more effect than the council of bishops which will meet at Mobile, Ala., February 11, 1911.

Here will come together the representatives of the bench of bishops of the A. M. E., the A. M. E. Zion and the C. M. E. churches to consult and arrange for, as far as they can, without making any legislative enactment, the common good of all.

The time is now ripe as it never has been for the unity of these three branches of Negro Methodism. Branches of the great Presbyterian Church have united the Northern and Southern M. E. Churches are making a strong movement toward it. Inter-church federation is no longer an idea, but a reality, and becoming more and more so by the central organizations taking up the work state by state. If these white churches, most of whom have been divided by much sharper lines than have ever separated the Negro churches, are coming together, and with all the wealth, intelligence and experience they possess feel the need of co-operation, what ought our Negro organizations to feel? We have the same duty as Christians and a much greater need.

Churches Should Form One Body.

Think of it from the standpoint of race unity. What greater good could come to us as a people than that three leading denominations should come together and make one great body of Negroes that could operate as a whole? First of all, thus doing away with all the loss of energy that comes through friction between these bodies, and bringing together around one great centre one great body in a united purpose. The very object lesson of unity would stimulate the whole race. If the church is to hold its place it must lead, and in what could it set it a better example than by such a union?

Then from the standpoint of economy there are few Negro churches that do not have a desperate struggle for means to in any way meet their obligations, especially the smaller ones. In many cases they feel compelled to resort to all kinds of questionable means to get money. In some of our churches our public collection method is a fostering of ostentation and the awakening of a spirit of jolly parade rather than teaching the true service of giving as an offering to God. But we must get the money. We do raise large amounts of money, support educational and missionary efforts, and yet we only have money by the hundreds for these great causes when we need it by the thousands.

Preachers Spend Too Much Time Appealing for Money.

Most of our chudches are in debt, and the preachers spend most of their time and often employ their greatest energies in financial rather than moral intellectual and spiritual efforts. Men in the ministry and their families are often suffering for the barest necessities of life. In some places the preacher, like a religious beggar, has his hand always stretched out for alms from any source it may come. The aged minister who has served the church is sometimes left like a seedy old pauper because there are no funds by which he can be properly pensioned. Above all, the constituency from which the money comes as a class receive the least remuneration for its services, and is making the greatest effort to acquire property, educate children and live well. In the face of all this does it not behoove their religious leaders, getting their own financial support from these people to so plan that all the money raised should be the most economically used.

In some places there are two or three little colored Methodist churches, the town might support one. Ought there not be some way by which the weaker could be consolidated with the stronger and in this way the great cause strengthened? There are places where these little legally churches are simply objects of disgraceful poverty. It seems sometimes a sin to send a man and his family to some of these appointments and to do it in the name of God. If there is one thing of which the whole country has begun to tire it is the begging little colored church.

Here are three denominations, all originating from the same source, with the same doctrines exactly, the same polity, and almost the same usages operating almost exclusively among the same people and large holding the same territory, which by uniting could save money, time, energy and men, and give the world the greatest organized body of Negro Christians it has ever seen.

Bishops Have Great Opportunity.

Such is the opportunity that stands like an open door to-day before the bishops of these three churches at their February meeting. No body of men hold it within their power to do more to effect the material, moral and religious uplift of the Negroes of this country and through them the Negroes of the world, than these three Methodist denominations. They could give this work such impetus that the General Conferences of their respective bodies meeting in 1912 would take such steps to act on as would result in organic union. There would be some difficulties, yes, difficulties in proportion to the magnitude of the work, but none that the intelligence of patient experienced Christian men, who really wanted to do it, could not surmount. The conditions of the Negro demand it, all the present greatest religious movements urge to it, and a great purpose of Christianity will be fulfilled by it.

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EPISCOPAL DISTRICTS.

FIRST DISTRICT: New York and Central North Carolina.—J. W. Hood.

SECOND DISTRICT: Western and New York, Blue Ridge, South Georgia—Bishop C. R. Harris.

THIRD DISTRICT: New England, North Carolina, Dominican Republic Africa—Bishop A. Walters.

FOURTH DISTRICT: New Jersey, Western North Carolina, Alabama, British Honduras—Bishop G. W. Clinton.

FIFTH DISTRICT: North Alabama, Central [illegible] Mississippi, Florida—Bishop [illegible] W. Alstork.

SIXTH DISTRICT: Philadelphia and Baltimore, Virginia, South Florida, Cuba—Bishop [illegible] W. Smith.

SEVENTH DISTRICT: Allegheny, Ohio, [illegible] West Alabama, California, [illegible] Islands—Bishop [illegible] H. Caldwell.

EIGHTH DISTRICT: South Carolina, Palestine, Georgia—Bishop M. B. Franklin.

NINTH DISTRICT: Missouri, Oklahoma, Arkansas, North Arkansas, Philippine Islands—Bishop G. L. Blackwell.

TENTH DISTRICT: Tennessee, W. Tennessee and Mississippi, Louisiana, North [illegible]

Church

COLORED DELEGATES TO ECUMENICAL CONFERENCE.

Christian Recorder
11-17-11

The Christian Guardian, the official organ of the Ecumenical Conference, made many pleasing comments on the colored delegates, which are reproduced below.

Bishop C. S. Smith (colored) made a good chairman. With the urbanity of his race he gave some liberty where other presiding officers rigidly refunds. Perhaps that test itself is a freedom of discussion which is one of the best features of the work of the Conference.—Daily Christian Guardian, October 7.

What a showing our colored brethren make! When it comes to oratory there are few of our white brethren who can distance them, and when it comes to politeness—well we think they come out ahead. Only 50 years removed from slavery. Surely for races. With such scanty privileges would have done so well. All honor to "the brother in black!"—October 12.

One of the cleverest contribution to the discussion on Methodist Theology was from the Canadian-born colored representative from the South, a medical doctor and professor in one of the schools of the Freedman's Aid Society. In teaching his Bible class composed chiefly of medical students he pressed upon their attention the fact that "the set of the soul" was the regulator of character and the controller of destiny and the resolver of the problems both of theology and life. By the way the name of this brother is C. V. Roman, M.D., LL.D., of Nashville, Tenn.—October 10.

Bishop C. Smith, who received the degree of D.D. from Victoria College last night, was born at Colborne, Ontario, in 1852. He has had a record of faithful and successful work, and looks ready for many years of it.—October 10.

The representative of African Methodism, Bishop Parks, based his address upon the struggle for righteous Government, for which the Church should stand, and paid a fine tribute to the purity of the Court of Queen Victoria.—October 5.

That is was pretty safe to call nearly every delegate from the western section either Bishop or Doctor. There were a few distinguished men worthy of the title of plain Mr., but not many.—October 5.

The discussion which followed the address on Thursday night revealed the fact that the colored brethren had no floor-mates in all comers. They proved themselves splendid exponents of "Methodism as a Joyous Religion." It was introduced by a race-horse speech by the Rev. J. A. Bray, D.D. If he is not a race-horse, he is a whirlwind or Johnstown or Austin flood—Something terrific in earnestness and speech.

The speech of Dr. Mason from the floor of the house in which he told how a joyous religion had kept his face sweet, free from bitterness, patient, awaiting the time that they believe will come, when their rights as men will be accorded them, was the word of a genius in public speech and of a soul burning with the fires of prophecy.

The Christian Advocate, Nashville, Tenn., the official organ of the Methodist Episcopal Church, South, gave expression as follows:

One of the best presiding officers of the Conference is a colored man—Bishop Smith, of the African Methodist Episcopal Church. He is ready and appears equal to all demands.

MEMBERS DIFFER ON M.E. CHURCH QUESTION

Some Favor the Withdrawal of Colored Members; Others Oppose Plan

NO DEFINITE ACTION TAKEN

Rev. Sylvester H. Norwood Says The Colored Members Do Not Take Advantage of Their Rights.

There is still much agitation in the Methodist Episcopal Church over the question of the practicability of the colored members leaving the parent body. Many of the races are unalterably opposed to the plan, while others are strongly in favor of it. Although the matter has been discussed pro and con for several months, no steps have been taken to definitely settle what seems to be a "burning issue."

Among those who do not relish the idea of the colored members leaving the M. E. Church is the Rev. Sylvester H. Norwood, pastor of St. Paul M. E. Church, of Baltimore. The Rev. Dr. Norwood claims that the colored members of the M. E. Church do not lack equal rights but ability and preparation to use their rights.

He recently discussed the subject with a representative of THE AGE, expressing himself as follows:

"The colored members of the M. E. Church have all the rights of membership in the church. They become members, hold membership, transfer it, and lose it in the same way that the white members do. They hold property in the same way. They belong to all the administrative, judicial and legislative bodies of the church. We have representation in the General Conference, and help make the laws of the church. The colored members of the Protestant Episcopal Church have no membership in the law-making body, something we have had all the time, and something that has been given us by the white membership of our church. So the effort of the colored membership in the Protestant Episcopal Church is to secure what we have had all the time.

"What we lack is not equal rights, but ability and preparation to use our rights. The white members have legislated our rights to us. They cannot use them for us. Therefore, if use them they do, they use them for themselves. For forty years we have been members of the body that makes all the laws and elects all the general officers of the church. It is no fault of the law nor of the white members that we have had no bishop, but it is to their credit that we have what general officers we have. We never have had enough colored members in the General Conference to elect a colored man to any position. They have been elected by white men. We have all the rights, but lack ability in numbers (and here the seceding colored members, were they home, could help us), and preparation.

Should Use Judgment in Selecting Delegates.

"Having all the rights, the thing for us to do is to get the number or so husband what we have that we may get what else we need through the white members that have already give us so very much. Therefore, we ought to be very careful in selecting delegates to our law-making bodies, not selfish men seeking a job or seeking to retain the one they have, not over-ambitious, not over-educated, not adjusted to his environment, and unable to create environment commensurate and in advance of himself so that he may be developed. We should do the best we can and stop grumbling about what we cannot do, as by that we advertise our weakness and depreciate and humiliate ourselves in the eyes of the public. No, we are denied no rights in the church. Let us grow and be men enough to exercise them.

The following from the *Methodist*, in Baltimore, indicates a principle that must in the end work in the favor of all men I suppose the editor meant it for all of God's redemption. It is in the issue of September 28, 1911, under "What Would Jesus Do?"

We discourse learnedly about sociology, the social engine

[illegible] rights, but we do not deal with the socially unfit. We undertake the amelioration of social conditions theoretically. Jesus gave himself. The condition of the morally debased will never be improved by the Church running away from them. Men can not, like oysters, be handled with tongs. The personal touch, the warm handclasp, the sympathetic eye and voice, our selfhood must be given if we would show men a vision of better things. Jesus gave himself for the world's redemption, we can do no less for its salvation if we would measure up to the program He outlined for us.

"Whether the *Methodist* meant it for us or not, it just fits our case, and we get comfort out of it. Let those who know better stop saying, and those who do not know better learn to stop saying that the colored members in the M. E. Church are denied equal rights in their church."

RE-ELECT MRS. HANDY

Fifth Quadrennial Convention of Woman's Parent Mite Missionary Society Held in Chicago—An Interesting Session—Amanda Smith Gives Advice—Next Convention at Detroit.

11-23-11

Special to THE NEW YORK AGE.

CHICAGO, Ill., Nov. 21.—The fifth quadrennial convention of the Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church, closing the thirty-seventh anniversary year of its organization, which was held in Quinn Chapel, the Rev. W. D. Cooke, D.D., pastor, from November 9 to 13, inclusive, yas attended by many hundred Christian workers, a majority of whom were women. Mrs. Mary F. Handy, widow of the late Bishop Handy, was the presiding officer, and Mrs. Dovie V. Clarke, recording secretary, wrote the minutes. Mrs. M. C. S. Beckett, widow of the late singer, Dr. Beckett, looked after the correspondence and gave the financial report for the central organization and its branches (the latter existing in many states), for the past four years.

The convention began with devotional services, conducted by Bishop C. T. Shaffer, D.D., M.D., who is over the district of the convention's seat. Presiding Elder Timothy Reeves (who had but recently received $50,000 from "Uncle Sam" for the patient of a mail loader), delivered the annual sermon.

Many Members Defrayed Expenses to Convention.

The report of the Credential Committee showed an unusually large number of delegates present. In addition to these were members of the Parent M. M. Society, who pay regularly $1 yearly, and there were several life members. The gathering included many who had paid their own expenses in order to be present and assist in the work, among the latter being Mrs. Handy, who, although president, has always defrayed her own expenses and paid regularly her dues.

Mrs. Sarah E. Tanner, wife of Bishop Tanner, and mother of Henry O. Tanner, the artist, and who is the oldest living member from point of service in the society, rendered her report, which showed that she met regularly the obligations of the society in paying the missionaries in foreign fields, especially in West Africa and in South Africa. In addition to this she reported the payment of $500 toward rebuilding the Sarah Goran Mission in Sierre Leone.

Mrs. Handy Presented with Gavel.

During the early hours of the convention Mrs. I. N. Ross, of Washington, D. C., presented Mrs. Handy with a gavel made of wood of a tree which stood in front of the house in Washington, D. C., where the society had its origin in 1874. It was discovered later that the day was the twenty-fifth anniversary of the wedding of Bishop and Mrs. Handy.

There were many interesting features to the convention, which transacted much business and enjoyed brief social hours with the church people in Quinn Chapel, the Douglass Centre, the Phillis Wheatley House and the City Federation of Women's Clubs at Bethel Church respectively.

Among the many interesting papers written for this convention was that of Mrs. Alice Shropshire on "Woman's Work in the Evangelization of the World," read as per request by Miss Hallie Q. Brown. Mrs. H. E. Carolina was the delegate from the Woman's Home and Foreign Missionary Society (the younger sister in the A. M. E. Church of the W. P. M. M. Society). She gave an interesting address. Mrs. Sadie Anderson, wife of the chaplain, responded on behalf of the convention and told of her visit to the Holy Sepulchre in Jerusalem.

Miss Hallie Quinn Brown, the delegate from the Woman's Parent Mite Missionary Society to the World's Missionary Congress, held in Edinburg, gave an interesting report of the meeting. She was tendered a unanimous vote of thanks by the entire gathering.

No number on the program received greater applause or no woman who took part was more warmly welcomed than the noted missionary, Amanda Smith, who has spent nearly all of the seventy-seven years of her life in the interest of Christian missions, eight years of which were spent in Africa, and her latter in the establishment and maintenance of her orphans' home. Mrs. Smith spoke on "Giving and Doing." The convention gave Mrs. Smith $27 for the orphans' home.

The address of Mrs. Fannie Jackson Coffin was read by the secretary. It was brimfull of advice and a commendation for the co-workers of the Parent Society. Miss Elizabeth C. Carter, president National Association of Colored Women and the African Missionaries, sent greetings.

The New York Conference Branch had five delegates at the convention. The Iowa Conference Branch, through its president, Mrs. Belle Graves, was again awarded the first banner for contributing the largest amount for foreign missions. The Kansas Conference Branch received the second banner.

Among Those Who Took Part.

Among those who took part in the program and the deliberations were:

Mrs. W. C. Shelton, of Kansas; Mrs. Emma S. Ransom, New York; Mrs Estelle T. Steptoe, Maryland; Mrs Sadie Anderson, Ohio; Mrs. H. E Carolina, Arkansas; Mrs. Mary S. Edwards, New York; Mrs. E. E. Braxton Colorado; Mrs. Eva T. Jenifer, Chicago; Mrs. Minnie L. Gaines, Baltimore; Mrs. Brittamore A. Cole, New York; Mrs. Rosa Johnson, Ohio; Mrs. Sadie Anderson, Ohio; Mrs. E. N. Ward, Colorado; Mrs. Marguerite P. Hill, Baltimore; Miss Hallie Q. Brown, Ohio; Mrs. Belle Temple, Pittsburgh; Mrs. Lydia Porter, Mrs. Fannie Roundtree, New Jersey; Mrs. J. L. Brooks, Florida; Mrs. Jennie Hunter and Mrs. Jennie Day, Virginia; Miss Ida Ransom, of Ohio; Mrs. M. J. Matney, of Kentucky; Mrs. Anna L. Williams, of Missouri; Mrs. M. L. Henderson, Ontario; Mrs. Sarah E. Tanner, Philadelphia; Mrs. Grace Offer, Pittsburgh; Mrs. Blanche Gaston, Mrs. Annie Payne, Philadelphia; Mrs. Nora F. Taylor, Mrs. M. M. Cooper, Philadelphia; Mrs. Anna Wertham, Maryland; Mrs. B. F. Lee, Ohio; Mrs. Edna Woodson, Mrs. Bertha Hurst, Baltimore; Mrs. I. N. Ross, District of Columbia; Mrs. Lucy C. Thuman and Mrs. T. P. Wright, Michigan; Mrs. Henrietta Biggers, Mrs. Ida Yeocum, Mrs. Lydia C. Smith, Mrs. Hattie Gilliam, New York; Mrs. F. L. Prince, Miss Adele Williams, Mrs. Henrietta Brown, Mrs. Robinson, Mrs. Buren, Mrs. Gertrude Hill, Mrs. Waterloo Snelson, Mrs. Belle Graves, Mrs. Roda David, Mrs. R. T. Noland. Ministers attending regularly were Bishop Shaffer, Dr. J. T. Jenifer, Dr. D. B. Roberts, Dr W. D. Cook, Dr. A. J. Carey, the Rev T. Reeves, the Rev. Graves and the Rev. H. P. Jones.

A resolution was adopted condemning wholesale lynching of colored people. Another resolution was adopted urging women to agitate for a matron in juvenile courts; another of thanks to many who assisted in the convention's entertainment and hospitalities.

Result of Election of Officers.

The election of officers resulted as follows: President, Mrs. Mary F. Handy, Baltimore; vice presidents, Mrs. Rosa K. Johnson, Ohio; Mrs. Belle T. Temple, Pennsylvania; recording secretary, Mrs. Dorie K. Clarke, Ohio; assistant secretary, Mrs. Jennie Day; corresponding secretary, Mrs. M. S. C. Beckett of Baltimore; assistant secretary, Mrs. M. L. Henderson, Ontario; treasurer, Mrs. B. F. Lee, Ohio; executive board—Mrs. Emina S. Ransom, Mrs. Ella Braxton and Mrs. Nora F. Taylor.

It was decided to hold the next convention in October, 1915, at Detroit.

Mesdames Christina Thomas of Boston and Grace Offer of Pittsburgh were elected honorary members of the Parent Society. Wives of the bishops were elected vice presidents.

The Woman's Parent Inter-Missionary Society has raised over $157,000 for missionary purposes in its mites and in the past four years over $13,870 for foreign missions.

METHODISTS MEET IN TORONTO

Ecumenical Conference Brings Churchmen From All Over the World

MANY NEGRO DELEGATES

Bishops Derrick and Clinton and Rev. M. C. B. Mason Address Body of Methodists

PLEA MADE FOR AFRICAN

Colored Delegates Urge That Church Send American Negroes to Dark Continent in Interest of Savage.

Special to THE NEW YORK AGE:

Toronto, Can., Oct. 10.—Nearly fifty colored delegates are in attendance at the Methodist Ecumenical Conference which convened in this city last week. The doors of the citizens here are open to all, and Mayor Geary and his colleagues are holding open house at the City Hall and doing all they can to make the hundreds of visitors feel at home. The conference will remain in session for fourteen days—until Tuesday, October 17.

Among the colored ministers to speak to date have been Bishop George W. Clinton of the A. M. E. Zion Church, who spoke on "The Mission of Methodists to the Backward Races"; Bishop W. B. Derrick of the A. M. E. Church and the Rev. C. M. B. Mason, secretary of the Freedman's Aid Society.

The Rev. J. Lewis, white, of Cambridge, England, urged that the church pay more attention to the Negro in Africa, and his remarks were applauded by the colored delegates, several of whom urged that American Negroes be sent to Africa to teach the gospel to the savages of the Dark Continent.

Bishop Derrick made a plea for a more broad-minded attitude toward other denominations, declaring that a more liberal spirit should prevail. He stated that he did not relish any anti-Catholic talk, expressing his belief that every man had a right to his own opinion on religious matters.

Prominent Churchmen Present.

Among the delegates in attendance at the Methodist Ecumenical Conference are: Bishop C. T. Chaffer, Chicago; Bishop B. F. Lee, Wilberforce, O.; Bishop W. J. Gaines, Atlanta; Bishop B. F. Lee, Flushing, N. Y.; Bishop C. S. Smith, Detroit; Bishop L. J. Coppin, Philadelphia; Bishop H. B. Parks, Chicago; the Rev. A. H. Attaway, Jacksonville, Fla.; the Rev. R. L. Beale, Hannibal, Mo.; the Rev. W. D. Chappelle, Columbia, S. C.; the Rev. J. M. Conner, Little Rock; the Rev. P. C. Hunt, Palestine, Tex.; the Rev. John M. Hurst, Washington, D. C.; the Rev. W. D. Johnson, Columbia, Ga.; the Rev. J. H. Jones, Wilberforce, O.; the Rev. R. L. Pope, Montgomery, Ala.; the Rev. G. H. Shaffer, Indianapolis; the Rev. R. R. Wright, Jr., Philadelphia; Charles Banks, Mound Bayou, Miss.; Counsellor James L. Curtis, New York City; Prof. D. J. Jordan, Kittell, N. C.; Dr. C. V. Roman, Nashville, all of the A. M. E. Church; Bishop J. W. Hood, Fayetteville, N. C.; Bishop C. R. Harris, Salisbury, N. C.; Bishop A. Walters, New York City; Bishop G. W. Clinton, Charlotte, N. C.; Bishop J. W. Alfstrock, Montgomery, Ala.; Bishop J. S. Caldwell, Philadelphia; Bishop G. L. Blackwell, Philadelphia; Bishop A. J. Warner, Charlotte, N. C.; the Rev. R. R. Ball, New Haven; the Rev. W. A. Blackwell, Montgomery, Ala.; the Rev. G. C. Clement, Charlotte, N. C.; the Rev. W. H. Coffey, Philadelphia; the Rev. S. L. Corrothers, Washington, D. C.; the Rev. W. H. Goller, Salisbury, N. C., all of the A. M. E. Zion Church.

In his address on "The Mission of Methodism to the Methodist Races," Bishop Derrick said in part:

"This question is but the personal application or the consideration, in its personal bearing, of the larger problem—the mission of Christianity to the backward races, and I deem it very appropriate that Methodism should, on such an august occasion as this, consider this question in so decidedly personal an aspect, and this for two chief reasons: First, because we have been placed providentially, may I say, in the very forefront of the advancing columns of Protestantism, and hence ought to be the first to hear and interpret the cry that comes from the backward races, like some Macedonian appeal, at once plaintive and insistent. And, secondly, unless Methodism be false to the traditions of her glorious past and disloyal to the spirit and genius of her great founder, none is more eminently fitted to minister to the claimant needs of these races than she, by reason of her special adaptations and qualifications.

"In her incipiency and during the days of her early struggles and triumphs, Methodism caught the viewpoint of the Christ and dreamt of a world conquered for Him. With a splendid faith she transcended the narrow limitations of Calvinism, and in the spirit of the immortal Wesley, who declared that the world was his parish, she went forth proclaiming a gospel of love and hope for the world. Methodism emphasized anew the worth and the equal spiritual value of the individual. One authority, quoted by Dr. John S. Simon, in his able and valuable Fernley Lecture, testifies that, largely as a result of Methodist preaching in the eighteenth century, 'all ranks of society recognized, or had a passionate desire to recognize, the equality of every living being before Almighty God.'

"Methodism, moreover, believed in and proclaimed the power of the grace of God, manifested in Jesus Christ, and made operant through the Holy Ghost, to save, uplift and ennoble the lowest and the worst who might respond to it. If she still hold to these great principles, which were fundamental in the beginnings of her history, then she is eminently qualified to fulfil a splendid mission to the backward races.

Patient, Loving and Christianlike Leadership Needed.

"What this mission is may be expressed in one brief but pregnant sentence: Patient, loving, Christ-like leadership towards all that makes for the salvation and uplifting to complete manhood of the backward peoples. God's ideal is the same for all mankind. He aims at perfect manhood in Jesus Christ for every member of the race.

"It will demand of us a new appraisement of our potentialities and capacities, and a correct interpretation of their significance, both in relation to ourselves and to the backward races. Methodism has been wonderfully blessed by God; she has been the recipient of a marvelous endowment of diversified gifts, talents, powers. What is God's purpose in bestowing them? What ends are they designed to serve? If we have never grasped the profound significance of life, or are content to pass a mere aimless existence, we shall not concern ourselves with these questions, and whatever blessings we possessed will be confiscated because of abuse or neglect.

"Before closing let me suggest that apart from the high reasons growing out of our sense of Christian responsibility, there is another, and, perhaps, a utilitarian reason why we should fulfil this mission to these races. It is that the perfection of the race at large, of humanity, if you please, is delayed by these backward peoples. Of the heroes and worthies celebrated in the eleventh chapter of the Epistle to the Hebrews, it is said that 'they without us should not be made perfect.' So the perfection of humanity shall be delayed until these races are brought to Christ. Shall we give ourselves to the task? We shall lose nothing by it. Our own heavenward progress will not be retarded by our efforts to minister to the necessities of the unfortunate."

[illegible]

The meeting of the bishops of the A. M. E. Church, the A. M. E. Zion and C. M. E. Church which will be held in Mobile, Ala., next week marks a great step forward. It does not matter much what is done, the fact that two such meetings can be held within four years means that the race is making progress.

It is often said that sectarian or denominational prejudice is the most intense. Yet in this general council we see our religious leaders getting their heads together, the leaders in other lines could occasionally get together, it would be helpful to the race. Our future is the same, and it therefore ill behooves our religious leaders to hate one another. Our political future is the same and our political leaders ought to at least know one another, and especially is this true of our educational future.

It is perfectly clear to many thoughtful among us that there should be no opposition between the friends of industrial education and those of the so-called higher training, and yet there has been such extreme bitterness that the race has been almost divided into two factions mutually hating and misrepresenting each other. Our educators need to get together and at least understand one another, as our church leaders are doing.

Church

DR. DARGAN BEATS JOSHUA LEVERING

Surprise Sprung on Southern Baptist Convention.

H.S.D. MALLORY CHOSEN

Reports Presented by Sunday School, Foreign Miasion and Home Mission Boards.

ONE MILLION NEW MEMBERS

Dr. B. D. Gray Arouses Great Enthusiasm By Promising This Increase in the Next Ten Years if the Home Mission Work is Supported as it Should Be—1,200 Delegates Present.

Mont Adv.—5-18-11

JACKSONVILLE, FLA., May 17.—A complete surprise was sprung at the opening session of the Southern Baptist Convention this afternoon, when Dr. E. C. Dargan, pastor of the First Baptist Church of Macon, Ga., was placed in nomination for president against Joshua Levering, who had been proposed for re-election to that office. When the votes were counted it was found that Dr. Dargan had been elected.

The newly elected president was escorted to the chair by a committee, and the convention arose to do him honor. Dr. Dargan appeared to be profoundly moved. He said he would do his best to fill the office acceptably. Turning to the retiring president, and extending his hand, he asked, in a voice choked with emotion:

"And, my beloved brother, will you help me?"

Mr. Levering assured him that he would.

"Then I know I will succeed," added Dr. Dargan with enthusiasm.

1,200 Delegates Present.

When the convention was called to order 1,200 delegates were assembled in the hall of the new Shriners temple. The first business before the meeting was the election of officers. Vice-presidents were chosen as follows: Rev. John D. Mell of Georgia, H. S. D. Mallory of Alabama, C. A. Carson, Florida State Senator, and W. M. Whettington of Greenwood, Miss. Dr. Lansing Burrows of Americus, Ga., and Dr. Oliver F. Gregory of Staunton, Va., were re-elected secretaries. George W. Norton of Louisville, Ky., was re-elected treasurer and William P. Harvey, also of Louisville, was re-elected auditor.

An address of welcome to the delegates was delivered by Mr. Carson. It was responded to in fitting language by Dr. H. A. Sumrall, of Shreveport, La.

Reports were presented to the convention by the Sunday school, foreign mission and Home Mission boards as follows:

Sunday School Board Report.

All the profits made by the Sunday School Board of the Southern Baptist Convention go into the mission work of the denomination. The annual report of the Board shows that during the past year it has given in cash to the different departments of the work the sum of $60,821, and in gifts of periodicals and books$ 8,821 additional. Of this amount $2,500 was given to the Home Mission Board, $2,500 to the Foreign Mission Board, and $10,000 toward the endowment fund for a Southern Baptist Theological Seminary.

The growth of the work is shown by the statement that the total receipts in 1892 were but $19,000. During the past year they were $278,416. Since 1892 the board has given away to various departments of the convention $424,692.

The chief business of the Board is the publication of periodicals for use in the Sunday Schools and in the work of the Baptist Young People's Union. At present one monthly, four weekly and nine quarterly publications are being issued. It is the ambition of those in charge of this work to have more, larger and better Sunday Schools connected with the Baptist churches of the South.

Year by year the board is enlarging its business so that it is predicted that it eventually will grow into a great Baptist Publishing House. "All that is being done by the Board," says the report, "whether in publishing, or in the several forms of Sunday School work, or in the B. Y. P. U. work, all centers and moves along the one line of the better training in the Christian life and service, with better church members and faithfulness everywhere in doctrine and life."

Home Mission Board's Report.

Work has been done among the negroes in Alabama, Georgia, Maryland, Virginia and Missouri. In Missouri the Board is aided in the support of one general missionary, who baptized 128 converts and received seventy-one by letter into the churches. He held twenty Bible conferences, at which 2,971 pastors and others received instruction.

In Virginia three missionaries have been assisted, and they report 270 baptisms and thirty-three Bible conferences attended by 526 preachers and deacons.

In Alabama Rev. S. T. Clanton, Theological instructor at Selma University, was engaged to work for the Board. During the year, in addition to his work as Theological Instructor, he held sixty-four Bible conferences which were attended by 1,950 preachers and deacons.

In Georgia the special work consisted in the support of a Theological instructor at the Rome High School.

In Maryland the work consisted in the partial support of the pastor of one of the negro churches in Baltimore.

The total direct work among the negroes shows that thirty-five preachers were employed, who delivered 8,652 sermons and addresses, reported 2,642 baptisms and 4,673 total additions to the churches. They held 396 Bible conferences, which were attended by 3,515 preachers and others.

Foreign Mission Board's Report.

The war in Mexico has greatly interfered with the mission work. Several missionaries have sent their families across the line into Texas. A number of those who have remained have been in the midst of the fighting and the work has been very much hindered.

The contributions during the past year have been larger than for any other year in the history of the convention, yet only 22 cents per member per year is given by Southern Baptists for foreign mission work. About one out of ten contributed to the work; nine-tenths are giving nothing at all. Of ever dollar contributed, 88 cents goes to the missionaries. The remaining 12 cents defrays all expenses in this country. The amount given for the work last year was $510,008. Georgia led all States with a contribution of $74,979. Virginia came next with $61,703; Texas third with $59,705.

The Woman's Missionary Union raised for foreign missions from May 1, 1910, to May 1, 1911, $127,900, of which Georgia gave $23,725, Virginia $18,163 and North Caroline $13,790.

The Board calls attention to the need of homes for missionaries in China. Chapels also are needed to better carry on the work.

There are twelve male medical missionaries in the field and during the past year they treated 40,719 patients. Through a legacy left by J. C. Bush, of Mobile, Ala., $10,000 has been added to the endowment of the Board.

Dr. B. D. Gray, provoked great enthusiasm in the convention when he declared, in presenting the report of the home missions board, that there would be a million additions to the Baptist churches of the south in the next ten years if home mission work was supported as it deserved to be. The three reports were referred to a special committee.

Will Name New Trustees.

On motion of Mr. Levering of the board of trustees of the theological Seminary, a committee was appointed to nominate new trustees who are to be elected from South Carolina, North Carolina, Tennessee, Maryland and The District of Columbia.

The opening session of the Women's Missionary Union will be held tomorrow. More than two hundred members are here to attend the annual meeting.

The Board of Trustees of the Theological Seminary met today. Great progress in raising the proposed million dollars endowment was shown. Dr. Mullin's report showed that in the four years since the movement was started, $750,000 had been obtained. Notable gifts to the fund during the past year were $5,000 by Eugene Levering and $4,000 by Joshua Levering. During the same time $1,000 was given by Mr. Mary E. Roberts, of Elberton, Ga., to the students' loan fund, and $2,000 from the estate of Lucy R. Sanders, of Virginia, toward the John A. Broadus professorship.

Dr. Mullins recommended that the rules of the seminary be changed to allow laymen to attend and fit themselves for religious work. No degrees shall be given to them, according to his plan, but they shall be given certificates of efficiency upon completion of the necessary work.

He also reported recent land acquisitions near Louisville for use of the seminary and on certain phases of the work of the professors, notably that of Professor Robertson, Professor Carver and Professor McGlothlin in writing Scriptural commentaries and other works to be used by ministerial students and students of the Bible.

COMPLETES QUARTER OF A CENTURY AS RECTOR

Rev. H. C. Bishop Delivers Anniversary Sermon at St. Philip's

REVIEWS CHURCH'S HISTORY

N.Y. Age 6-8-11

Over $1,000,000 Raised in Twenty-five Years—Church Had But 300 Communicants in 1886.

A large congregation was present at St. Philips P. E. Church on West 134th street last Sunday morning the occasion marking the twenty-fifth anniversary of the induction of the Rev. Hutchens C. Bishop as the rector of the parish.

The appropriate services for Whit-Sunday were conducted by the rector, assisted by the curate, Rev. E. W. Daniel, closing with a high celebration of the holy communion. The feature of the service was the anniversary service by the rector, reviewing the changes and progress during his quarter century of service. His text was taken from the Apostle Paul's first epistle to the Corinthians, third chapter and sixth verse: "I have planted, Apolos watered; but God gave the increase."

The Rev. Mr. Bishop said in part:

It has been given to St. Paul to plant churches and many of them in lands where Christianity and learning had never been known. Think today of the many missionaries who go to distant lands to do pioneer work; so St. Paul did pioneer work always. I could almost covet the privilege of having been a pioneer in the Church of God, but it cannot be. I have been like Apolos—built upon other men's foundations. I give thanksgiving that I have been privileged to serve under God, such a flock, and surely God has given me increase. Twenty-five years is no small part of a man's life, and the better part when in active work, and this record of twenty-five years is years.

Conditions When the Rev. Mr. Bishop Became Rector.

I came to this church January 1, 1886, and found a well established parish as in those time could be. There was an intact corporation. Services regularly maintained. The communicant list of 300 with 187 families represented. A splendid foundation upon which to work. There were two organizations—the oldest female assistants' society stills lives and carries on its same work. St. Philip's Parish Home for aged and infirm still exists and with measure of success. Grown in usefulness, enlarged quarters and the property is maintained because the rector is president and the vestrymen are ex-officio board of managers.

Today the organizations are St. Philip's Young Men's Guild, Altar Society, St. Christopher Club (divided into three parts) the Brotherhood of St. Andrew, Parish Home Auxiliary, Women's Auxiliary to the Board of Missions, Girls' Club and St. Agnes Club for young girls divided into two parts. I have not been disposed to multiply without need, but the result of work has brought into being these, and they have all lived save one, St. Cecelia Society, a musical society. Each organization living now through most efficient part of its existence.

In my rectorship there have been baptisms, 551; confirmations, 1,088; marriages, 541; burials, 852; communicants number over 1,100; 650 in the Sunday School, with the average attendance of 500; $1,025,328 has passed through the treasurers' hands. Of his sum $4,080 has gone to missions, 48,000 for purchase of church in 25th treet; $265,000 for present church and arish house; $139,856 for maintenance of the church during 25 years, and 513,000 expended on other property. Half of the whole has gone to maintain the church building proper.

"Honor and Integrity" Has Been Watchword.

Few if any congregations of our people can present such a financial report. It was astounding to me, and in looking over the records I cannot find that one penny has gone astray. Honor and integrity of the administrators can be compared with any in this country. It is easy to make cowardly insinuations about finance, and there is no one who handles large sums who is exempt. This is a record I am proud of, and the vestrymen are proud, and you should be proud. We are told frequently that we colored people do not know how to manage large interests; that we rush headlong into financial matters, but this is not applicable here. If anything, with my vestrymen, it has been that they were too conservative, and that was because they felt a large sense of responsibility and were unwilling to take any chances.

The attitude of the vestry for twenty-five years and its spirit is represented here to-day. To the men I say, be very slow about making changes in your vestry, to-day or twenty-five years hence. Untried hands and men who do not know should not be elected. Financial matters fall upon you men. I hope the men will not be stampeded so that a majority will ever be turned out. I speak for no man, for no set of men, but for true, loyal men and men of integrity. It is a mistake to make any great change at any one time. I said this five years ago, and I was told that I was running a great risk. I run the risk s

for the parish has survivid. Vacancies have occurred and new men have come and these changes have been due to death and circumstances over which we have had no control.

Only one man has been with me for these twenty-five years. Harmony and unity have existed throughout, and parish friction has been done away with. Parties are always harmful, but if anything goes wrong, right it, even if all the men have to go.

Now Third Rector in Point of Service.

I cannot help being reminiscent because of so many changes. Twenty-five years ago I was the ninety-first rector in New York City. To-day I am only the third. Eighty-nine parishes have changed rectors in the last twenty-five years, and only three of the old ones are left. The same has been going on in our own ranks. New generations have come and personal links must be mentioned. I must call a few names familiar to the older people of the church, of those whose fidelity, love and sympathy may be counted among the first. Miss Bessie Thompson, my own personal friend, quiet, devout and always exerted a helpful influence. The chapel, in the front basement, bears a memorial to Elizabeth White Thompson; she lives not only in Paradise, but here. Another full of experience was Miss Cornelius Guignon, full of generosity, spirit of helpfulness; "spent and be spent" her motto. There is no tablet, but an influence exerted which is most helpful. She founded the parish home and was always willing to give. When we wanted an altar she was the one who said "go get it," without asking the cost. I realized it was incomplete, and she gave a reredos and super-altar. Miss Elizabeth Graham taught in the Sunday School for forty years; never tired, never a storm too severe to keep her away. There was always regularity and fidelity in the discharge of her duties. Women are the church of life, heart and pulse, warp and woof. Men are slow. Wonderful influence they have. In a bank the other day the president said to me: "There are 55,000 women depositors here." The churches are also strong with women.

Philip Augustus White, warden, was strong, honorable and full of integrity; tender tablet marks his memory. Charles Bowser, James Mars, William Smith, Sr.—two have gone, one still lives; of him I speak not; he speaks for himself. These three laid the foundation for the endowment of this church. There was a lawsuit going on twenty-five years ago, and they went in and fought and got every inch of what we have to-day. A splendid, persistent effort, and if it had not been for them we would have been hopelessly lost by now. One other man—there are many others—William H. Anthony, a quiet, simple, blissful life. He was a vestryman and warden for forty-two years and could look every man in the face.

In twenty-five years there have been six wardens and three clerks—longest time held by Mr. Carmand, who is the present one, for thirteen years. Four treasurers; no change has been brought about except by death. This is a record of which we may be proud, and we have gone quietly.

Many Changes in Twenty-five Years.

Three great changes—first, moving from Mulberry street to 25th street, in 1886; this caused great consternation and the people thought we were making a great and serious mistake. They thought we were not acting for the good of the parish, but no one for the last fifteen years has thought that the same applies for the last move. No one who has followed the work can say that it is anything but for the best for the parish. Second, in 1891, the boy choir was instituted; how much beauty and attractiveness has come to the church, and renown has come, too. We do not always come up to our reputation, but we are going to, with the guidance of our choirmaster. With a change like a lightning out of a clear sky came the change to a new ornate service. Somewhat troubled, some grieved because it was not conducted in the old way. It has been an education and now none want to go back to the black stole on Christmas Day. We have caught the spirit of the Catholic Church. The last change was to free sittings. I am not going into the old conditions, but everybody feels happier now, because they are not intruding on anyone. It is the house of God, where we can worship the Triune God.

We are what we are, under God's guidance, and God has given the increase. The growth has been gradual, and I have gone over our record, and the confirmations, baptisms and burials have grown steadily. First year there were 20 confirmed; this year 102; the first year 7 burials; this year 71. An impetus was started some four or five years ago, and this has been increased by the aid of the curate among the younger people. They have grown with the church and have made it healthy. Their zeal was shown, for instance, at the bazaar of a few weeks ago. They made three times as much on their table as any other. We want them, and we want you to. A man says I have been in business five years. I will give some one else a chance. But that is not the way. Persistence and continued interest is the only way. We live to-day, but we live for to-morrow. The future is in your hands. Whatever has been accomplished, not I, but you have done it. You have held up my hand, have given of your much, of your little. God will continue to give you increase as long as you do his w[illegible] and your part.

REV. HUTCHENS C. BISHOP

ASSISTANCE FOR NEGROES

Board of Education Endorses Denominational School at Augusta, Ga.

BISHOP E. E. HOSS TALKS

Sent Tribune 12-11-11

"NOT OPPOSING THE INTERCHURCH COLLEGE, BUT PREFER VORK WITHIN OUR CHURCH," SAYS THE BISHOP.

Nashville, Tenn.—"No, we are not opposing the Interchurch college, we are simply taking the position that all the work which is done by our church for the colored teachers and preachers should be done through the agencies of the church and not through any independent or alien instrumentality."

This is the statement made by Bishop E. E. Hoss in answer to a question as to whether or not the Methodist Episcopal church, South, is opposing the American Interchurch college in its relation to social and religious training among the colored people.

A called meeting of the executive board of education of the Methodist Episcopal church, South, of which Bishop Hoss is a member, was held yesterday afternoon at the office of Dr. Percy Maddin, also a member, and resolutions were adopted indorsing Paine college in Augusta, Ga., and the administration of the present officials was strongly commended.

A communication from the board of missions was read in reference to the enlargement of the facilities for training colored preachers in Paine college and such additional facilities are thoroughly approved by the executive committee.

Similar action was taken by a special committee appointed for the purpose of determining the policy of the church in regard to the training of negro teachers and preachers. This special committee met yesterday also, the meeting being held at the publishing house and Paine college was indorsed unanimously.

This committee consisted of Bishop J. H. McCoy, Dr. J. D. Hammond, Senator John H. Sherard, Dr. John M. Moore and Mrs. MacDonald. Sitting with the committee by special invitation yesterday were Dr. E. B. Chappell of the Sunday school board and Mr. Stonewall Anderson, secretary of the board of education.

One of the most interesting features of the meeting was an account given by Senator Sherard of a visit to Mound Bayou, Miss., where the entire population is colored. The visit of Senator Sherard was greatly appreciated and a paper expressing this appreciation embodied the statement that there was an urgent need of sermons from the white ministers of the southern Methodist church.

It was the sense of the committee expressed in a resolution offered by Senator Moore, that the Methodist Episcopal church, South, should operate through the Colored Methodist Episcopal church directly in all its efforts toward social and religious training of the negro, and in all other lines of work, but that the advantages offered by the church should also be open to the people of other colored churches, and especially to the Colored Methodist churches. This resolution was adopted.

The committee also will recommend that the trustees of Paine college in Augusta, Ga., be respectfully asked to give consideration to the advisability of enlarging the department for the training of preachers at Paine college and of establishing a correspondence school for colored preachers in the church.

The following resolutions were adopted:

"In view of the need of enlarging the work of Paine college in several directions, it is recommended that we request the board of education to consider the matter of authorizing the president of Paine college to set about raising immediately an endowment for the college. Assured of raising funds for current expenses. It was also recommended that the board of missions give its hearty indorsement and pledge its support to such a movement.

"Resolved, That the secretaries of the home department take steps looking to the holding of Sunday school institutes among the colored people, and that as a means to this end, the services of Doctor Chappell and his assistants be secured in the enlistment of the general Sunday school board and of the conference Sunday school boards in this work."

The question of employing young women, and others, in training Sunday school teachers in the cities was discussed, and the following resolutions were adopted:

"Resolved, That it is the sense of this committee that specially equipped and well-trained persons be employed by the home department of the board of missions to teach and train groups of colored Methodist Sunday school teachers in our cities; and,

"Resolved, That this committee call attention to those pastors and city mission boards that employ deaconesses and other trained workers to the opportunity which they have in them to help in the development of the religious and moral life of the negroes, and to arrange for such use of them as shall lead to the accomplishment of this end."

The following resolution was also adopted:

"Resolved, That it is the sense of this committee that our home secretaries should use all legitimate means to arouse public sentiment among the white people in the communities where there is a large colored population in favor of proper housing and sanitation among the negroes, and that efforts should be made to enlist employers of negroes in towns, cities and country in reasonable plans for the social betterment of the negroes in their employ. The committee hereby expresses its sympathy with sane and well matured negroes who are making efforts to bring about through their leagues the educational, industrial and moral improvement of their people."

After discussing the question of training colored workers the following resolution was adopted:

"We believe that Paine college should be the educational center through which the Methodist Episcopal church, South, should at present undertake to prepare colored men and women for religious service. We respectfully recommend that the board of education and the board of missions and the trustees of Paine college consider the advisability at their next meeting of establishing a training school as a department of Paine college for the training and equipment of young women deaconesses, settlement workers Sunday school teachers and for other religious work."

THE WOMEN'S MISSIONARY CONVENTION AT BIRMINGHAM.

President's Letter.

The Women's Missionary Convention, which will convene in St. John African M. E. Church, Birmingham, Ala.—Rev. P. W. Walls, pastor; Rev. W. B. Johnson, Presiding Elder, and of colored women ever assembled in destined to be the greatest collection of colored women ever assembled in this country for the promulgation of the Gospel through the missionary channels of the Church. Five hundred women are expected to attend this Convention, and the Women's Home and Foreign Missionary Society will put herself on record as never before as one of the most important adjuncts to our great Church Connection.

A failure in Birmingham is impossible, for the Right Rev. H. B. Parks is Bishop, and the cause of missions has always flourished at his hands as a pastor, as the secretary of missions and as Bishop.

The women of his district are raising more money for missions than any other district in the connection. Dr. W. B. Johnson, formerly the pastor of the Church in which the convention will be held, but now the Presiding Elder, is making great preparations, together with the present pastor, Doctor Walls, and the good people of St. John.

In fact the entire district is not getting ready, but is ready to welcome this convention, and the women of the Twelfth District will be on hand in large numbers—for on every occasion and at every meeting in the district Bishop Parks tells the women of the Birmingham Convention.

Bishop J. S. Flipper has stirred the women of the Ninth District as they have never been before. Delegates were elected at all his Annual Conferences to attend this Convention, and the Ninth District will be represented in large numbers. Bishop Flipper stood by and supported the W. H. and F. M. Society, when a minister in Georgia, and the work is flourishing under his administration as a Bishop.

Bishop B. F. Lee is planning great things for the women of South Carolina. He says this year they will double what was done for the cause of missions last year. Delegates were elected in all his Annual Conferences to go to Birmingham and South Carolina will be well represented. No cause ever suffers at the hands of Bishop Lee but that of sin and Satan.

Bishop Smith tells us that delegates have been elected in all the Conferences of Georgia, and that Georgia will be well represented by a large delegation of able missionary workers.

Bishop Tyree tells us that Texas will be on hand with colors flying to assist in this great movement and that a representative will be in Birmingham from each of his Annual Conferences.

Bishop Turner, the pioneer missionary, and Bishop of the Eighth Episcopal District, assures us that a host of women are calling from Louisiana and Mississippi to attend the Connectional Convention, and it must be so, for the women told us so, as we traveled through the district, and they are writing us the same.

In fact, the women of Alabama, Tennessee, South Carolina, Arkansas, Oklahoma, Texas, Mississippi, Louisiana, Georgia, and other sections will be present in Birmingham in such numbers as has never been the case before in the history of the Church.

Bishops B. F. Lee, Bishop H. M. Turner (founder of the organization), Bishop W. B. Derrick, who gave the society its name, and Bishop H. B. Parks (presiding Bishop of the district), and others will be present, and the work accomplished at this convention will be remembered as long as the African M. E. Church stands.

Rev. W. W. Beckett, the secretary of the Missionary Department of our Church Connection, to whom is sent 50 per cent. of all our funds, to assist the Church in the support of our missionaries in Foreign Lands, will also be present to add prestige to the occasion, with reports from our Church abroad. The time and place is April 27 to May 1, in St. John African M. E. Church, Birmingham, Ala.

LAURA LEMON TURNER, Connectional President.

NORWOOD ALL WRONG SAYS S. PORTER HOOD

Who Replies to Suggestion that "Colored" Churches Imitate White Bodies

TO REMAIN INDEPENDENT

But If Colored Members Want to Stay With Mother Church Let 'Em Stay, No One Cares.

The statement made by the Rev. S. H. Norwood, of Washington, and appear in last week's AGE, has stirred up a nest of one kind or the other. The Rev. Mr. Norwood is secretary of the Washington Conference of the Methodist Church, and is opposed with all his heart to the 300,000 colored members of the mother church going out of it. He not only believes that they ought to stay, but believes also that the "colored" Methodist bodies ought to "break up" and go back and in this way pave the way for a real Methodist union. Of course there is hardly the tiniest bit of remotest possibility of anything like that coming off.

It is hardly doubted that Mr. Norwood represents the major feeeling of the membership of his church, on both sides, in advocating "no quarter." Most of the leading colored men in the church want to stay there and will hardly get out without a fight Robert E. Jones, editor of the *Southwestern Christian Advocate;* Dr. J W. E. Bowen, Dr. M. C. B. Mason Dr. William W. Lucas, Field Secretary of the Foreign Mission Board, and most of the strong laymen, are outspoken defenders of the present order of things.

Mr. Norwood's greater offending was in his description of the "colored churches" as imitators and as agencies that have helped along in widening the breaches between the races. Hereabout the ministers of the A. M E. Church are rather indignant at any such suggestion, and the Zion preachers would be indignant also if they did not have the annual conference on their hands. For the A. M. E. Church Dr. Solomon Porter Hood, of Trenton, issues the following causic statement:

Rev. S. H. Norwood says that the Negroes who left the M. E. Church about one hundred years ago made a mistake, that they are guilty of Jim-crowism and race segregation in high places, in spiritual things in the Christian Church from which it has spread and become organized and legalized in all spiritual and temporal things etc. He says the independent Negro Methodists are imitators and invite them back, tells them they can do more by stying with the white people and making a fight for right, than by drawing out and establishing a separate organization. He says all this in answer to the question which has been agitated by some of the most prominent Negro preachers in the M. E. Church, "Should the colored members

Continued from Page 1)

of the Methodist Episcopal Church leave their church?"

Normal Conditions Do Not Prevail.

No one can deny that the normal condition of things ought to mean that all Christians should and could get along nicely together, no matter whether they were Jew or Greek, barbarian or Scythian, black or white. No one can deny that the normal Christian condition of things would be that there should be no Baptists nor Methodists, Roman Catholics nor Episcopalians, Presbyterians nor Quakers, or any distinctive denominations, but all one in Christ Jesus. But we know this cannot be, because things are not as they ought to be, but as they are. We must adjust ourselves to them as they are in such a measure as to get the very best results and attain the greatest good to all.

Not Establishing Jim Crowism.

To say that Negroes in a separate Church are establishing Jim-Crowism is not true. The Negroes have never made any of the conditions as they are in this country, but have been forced to accept the conditions as they found them and do the very best they could under them. The Negro Methodist organizations have tried and have been the leaders in the effort to fraternize with their white brethren, but to fraternize on the grounds of equal manhood. The independent Negro churches have no controversy with the brethren who desire to remain under what seems to us white domination, however welcome or acceptable the conditions may be to them. But for ourselves, we feel better, however small and humble, in our little denominational cottage, keeping house for ourselves, than in the most palatiol residence overshadowed by some one else.

A Day of Separate Things.

To-day all over this country there are Negro lawyers, Negro doctors, Negro banks, Negro newspapers, Negro business leagues, Negro insurance companies, Negro secret organizations. Why? First, because the Negro was either entirely excluded from many of these things or wrongly treated in them, and had no redress, and to continue meant only to be outclassed and outnumbered by superior numbers, superior wealth and influence. Second, all these independent organizations are plain illustrations of what the Negro can do for himself, and nothing has helped to bring him up to a standard of recognition more than these independent organizations.

An Age of Imitation.

Mr. Norwood contends that the Negro church is an imitator and has developed nothing new. I suppose he means because the independent Negro Methodist churches have the same doctrines and government as the white. This seems very weak. It is equivalent to saying because one person, institution or organization adopts the same plan and method of another it is, therefore, impossible to show its own ability. All over this land cities are adopting government by commission, one imitating the other. According to Mr. Norwood the city that does this shows no ability to govern itself because it has the same form as another. Rather than this, adoption by the Negro of the methods and systems of the M. E. Church showing any lack of ability, it shows exactly the opposite; that the Negro has the ability to take the white man's system and work and run it independent of the white man to his own benefit. If the Neegro church is producing nothing new, what is it doing?

Using Another's Weapons.

This whole nation denied the Negroes ability to stand alone. It told the world that it had a race of chattels, irresponsible children, incapable of learning, of manly action, of being other than wards. But the Negro took up the same methods, forms, ideas, plans and systems of the white man, and more than anywhere else in his independent church life, and showed his ability, in the face of poverty, prejudice, and every possible discouragement, to take his place alongside his white brother in the progress of the world. Negroes nowhere in the world have given a clearer and better idea of their ability to do for themselves than is illustradted by their independent churches in this country.

Negro Churches' Work.

The American people at one time tried to make the world believe that the Negroe was lazy, ignorant and immoral, and absolutly nothing has done more, with all its defects (and it has them), to prove to the contrary than the independent Negro church. The finances is raises, its missionary operations, education institutions, and, above all, its organized ministration to the need of its own people, has demonstrated this.

The Presbyterian Church has millions, the M. E. Church the same, and all of the other great denomination. They have years of experience. They have the most pious and learned Christian leaders, and yet not one of them has shown the ability to gather and meet the needs of the great rank and file of the Negro people as the independent Negro church.

Mr. Norwood says we should have remained and fought it out, and compares us with the abolitionists.

An Unfair Comparison.

The Abolition Society was composed of white men with few exceptions. Its leaders, like Garrison, Phillips, Sumner, Whittier, Beecher, and many others, were great, strong white men, molders of thought and influence in church, state, literature, etc. Just to think of comparing Negroes without influence, without citizenship, the objects of ridicule, imposition and scorn, to a large extent in the North, and cringing slaves in the South, with the abolitionists.

Negro Church Leaders.

No white church, and many of them have put forth the greatest effort within the last thirty years, has produced the same number of useful colored men and women to the masses of Negroes in this country as these independent churches. The great white churches have done great things

for the Negro, given millions of dollars, and noble Christian men and women for his training, but the independent Negro church has been the largest and most successful field which these trained workers have found.

An Argument of Contradictions.

Mr. Norwood's whole argument is self-contradictory. He is secretary of a Negro conference, not a Methodist Episcopal Conference, but a black conference in a white denomination with everything Negro in it, except a bishop who presides over it. Why they have a colored and a white conference within the same territory? For the very reason that we have an independent church. Conditions make it best. The distinctly Negro churches and Negro preachers and Negro conferences in the M. E. Church are conclusive proof that Negro churches are best for Negroes. Why was Bishop Scott sent to Africa?

Choose Ye Your Master.

Mr. Norwood and all the other brethren who choose have a right to go right on as they are in the M. E. Church, but he misses the mark by a great way when he says that the independent Negro church is only an imitator, has established nothing new, would have been better to have remained with the mother church and is advancing Jim-Crowism.

Allen and Vaarick.

Why did not Luther remain and fight it out in the Roman Catholic Church? Why did not Wesley's followers do so in the Church of England, as he had intended? Because they could not do so and establish the principles in which they believed. Allen Varick and Spencer believed in independent Christian manhood, and were willing, as other great souls have been, to make any sacrifice to obtain it. They were not imitators but brought to the world what it had not seen, a band of Christian Negroes who could have all the wealth, intelligence, prestige and influence of the greatest denominations of this country to lean upon for help of all kinds but instead chose rather to fight for the sake of having their own independent government.

MONEY RAISED FOR MISSIONS

$3,286.58 Collected at Close of Missionary Congress of Fifth Episcopal District C. M. E. Church—Bishop Phillips Presides—Gov. Willson Speaks.

Special to THE NEW YORK AGE.

Louisville, Ky., Aug. 9.—At the close of the missionary congress of the Fifth Episcopal District of the C. M. E. Church, which was held in the Chestnut Street C. M. E. Church here, presided over by Bishop C. H. Phillips, of Nashville, Tenn., announcement was made that $3,286.58 had been raised for the cause of missions.

One of the principal speakers during the convention was Gov. A. E. Willson. Bishop G. W. Stewart, of Alabama, one of the new bishops of the C. M. E. Church, preached to a large audience Sunday morning. Other speakers during the congress were Dr. J. H. Young and Dr. Seigler, both of the M. E. Church South; Drs. I. G. Jordon, C. H. Parrish, Miss Nannie E. Burroughs, Drs. J. C. Anderson, E. G. Harris and others.

Leading churchmen of all denominations here, who are recognized authorities on such matters, say that the missionary spirit among the membership of the C. M. E. Church has been greatly cultivated and developed as well as its social and intellectual improvement encouraged.

The Rev. T. H. Copeland, Presiding Elder of the Louisville District, rejoiced in the fact that the Presiding Elder in the Fifth Episcopal District, and was crowned by Bishop Phillips the [illegible] of the district.

The Rev. J. H. Smith, Presiding Elder of the Hopkinsville District, was awarded the souvenir for having brought the largest collection to the congress, and the Rev. J. E. Thompson, Indianapolis, was among the pastors who led the ministers of their respective presiding elder districts.

DOORS OF NEW CHURCH OPENED

Imposing Ceremonies Mark Dedication of St. Philip's P. E. Church

BISHOP GREER OFFICIATES

Prominent Churchmen Officiant at Dedication and Celebrant at Special Order of Services

FEAST OF ANNUNCIATION

Entrance of Historic Parish Upon Its New Field of Labor an Auspicious One—Notable Figure at Dedication.

The morning of the Feast of the Annunciation, which fell on Saturday, March 25, was selected for the dedication of the new St. Phillip's P. E. Church, on West 134th street. A special order of service had been authorized for the occasion by the Bishop of the Diocese of New York, who also acted as the officiant at the dedication and celebrant. The epistoler was the Rev. George Frazier Miller, rector of St. Augustine's Church, Brooklyn, and the gospeler, the Rev. William M. Grosvenor, rector of the Church of the Incarnation.

The service was opened with the processional hymn, "Ancient of Days," which ushered in the imposing procession, headed by the crossbearer, acolytes and choristers, followed by the vestry and some forty or more of the clergy. After the appropriate prayers and lessons had been read the office of dedication was solemnly pronounced by the Bishop, setting apart the edifice to the glory of God and dedicating it to bear the name of Saint Philip's Church.

Sermon by Rev. Massiah.

After an address by Bishop Greer came the sermon, the preacher being the Rev. Joshua Bowen Massiah, of Chicago.

The communion service in G, which followed, was composed especially for the occasion by Paul C. Bolin, the choirmaster and organist. The offertory anthem, by Horatio W. Parker, was rendered by the vested male choir, the service closing with the recessional hymn, No. 383, "Holy Holy, Holy!"

The new church, which is the fifth to serve as a church home for the congregation, is a beautiful structure of English-Gothic design, its characteristics being its simplicity of style, solidity of construction and harmonious grouping of every detail essential to a house of worship.

Progress of St. Philip's Parish.

The progress of St. Philip's Parish, from its first building erected in Centre street in 1819, is an index of the migrations of the race in the past century on Manhattan Island. The first church was destroyed by fire in 1821 and another erected on the same site. In 1856 the property was sold and soon after a Methodist church was purchased for the use of the congregation in Mulberry street. Here it remained through the draft riots until its removal to West 25th street, in 1889, into a structure formerly used as a Presbyterian church. The last service was held in this building last May. St. Philip's dates its existence as a separate parish back to 1818, although its origin is traced to meetings held in 1809. In 1845 admission was sought to the Diocesan Convention, which was not granted until eight years later, the late Hon. John Jay being a steadfast champion of its right to membership. Its rectors previous to the present incumbent have included the Revs. Peter Williams, William J. Alston and Joseph S. Attwell, while Rev. John Peterson was for many years its assitant minister.

Luncheon for Visiting Clergy.

After the services on Saturday luncheon was served to the visiting clergy and other invited guests in the basement of the church, when addresses of congratulation and good will were made by Dr. Grosvenor, Prof. Tunnell of Howard University, Washington, D. C., Church Warden W. H. Smith and Collector Chas. W. Anderson. Among the other clergymen present were: Dr. E. G. Clifton, of St. David's Church, Bronx; Archdeacon Bragg, of Baltimore; Rev. J. W. Johnson, St. Cyprian's Chapel; Rev. N. Peterson Boyd, St. Phillip's Church, Brooklyn; Father Carter, of Philadelphia; Rev. W. McClain, St. Barnabas Chapel, Brooklyn; Rev. E. N. Hollings, Jamaica; Rev. B. W. Paxton, Newark; Rev. G. M. Plaskett, Orange; Archdeacon McGuire, of Cambridge, Mass. Among the laity were Messrs. Richard Warrick, Potter and Williams, of Philadelphia; Jas. M. Miller, of Newark; Chas. H. Lansing, ex-Gov. Pinchback. Other denominations were represented by Bishop Alex. Walters and Rev. R. A. Bolin, of Zion Church; Rev. A. Clayton Powell, of Abyssinia Baptist Church; Rev. H. A. Miller, of the Presbyterian Church. The rector also introduced to the gathering Messrs. Landy and Foster, the architects, with praise for their labors, as well as Choirmaster Bolin, who had composed the communion service, and the sexton, Mr. W. D [illegible] R. Brown, who had served the parish in that capacity for the past thirty-eight years.

A notable figure present at the celebration was Mr. Aaron F. Potter, whose connection with the parish dates back to the Centre Street Church in 1840, and who is regarded as the oldest living male member of the congregation. His reminiscences of the church, which he has served as warden, vestryman and Sunday School superintendent, are full of interest and well worth preservation.

The corporation having in charge the construction of the new church edifice comprises the rector, Rev. Hutchens Chew Bishop; church wardens, William H. Smith, Francis H. Carmand; vestrymen, Theodore A. Morse, Charles D. Pedro, William H. Smith, Jr., Claude M. Moten, William A. Heyliger, J. Eugene Mars, Timothy Knight. Rev. Everard W. Daniel is the curate.

Messrs. Tandy & Foster were the architects and the contractors were Messrs. Wakeham & Miller.

Church

$201,753.26 RAISED IN DOLLAR MONEY

Rev. John Hurst of A. M. E. Church Makes Financial Report

INCREASE OVER LAST YEAR

Annual Session of Financial Board Presided Over by Bishop Parks—Amount of Money Raised by Districts.

4-20-11

Special to THE NEW YORK AGE.

Washington, D. C., April 19.—Reports submitted by Rev. John Hurst, financial secretary of the African Methodist Episcopal Church, at the thirty-eighth annual meeting of the financial board of the denomination, held here this week, show that $201,753.26 was raised in dollar money during the fiscal year ended April 1. This is an increase of $3,000 over last year's report and of more than $34,000 for the year previous to the last mentioned.

The meeting was presided over by Bishop H. Blanton Parks, of Chicago, who is chairman of the board, vice Bishop Abraham Grant, who died several months ago. In a touching address, Bishop Parks referred to the life and services of the deceased prelate, as did a number of members of the board. The late Bishop Lampton, who, for six years served as financial secretary, was also eulogized by Bishop Parks and his colleagues.

The report of Secretary Hurst was an exhaustive review of the work of his department and contained recommendations for the more effective carrying on of the work of the denomination in this country and Africa. He also spoke feelingly of the late Bishop Grant, who, at the time of his death was serving his second consecutive term as chairman of the board, and of the late Bishop Lampton. Dr. Hurst was highly commended for his painstaking and business-like way in which he has performed his important duties since his election at the general conference held in Norfolk, Va.

How the Money Is Raised.

The money that is raised by the denomination is secured by the annual per capita assessment on each member of the A. M. E. Churches. The total membership for the year being the basis upon which this amount is secured. The proceeds of which go to the financial secretary's office. The Seventh Episcopal district follows: First, Bishop Wesley J. Gaines, in charge, $10,726.65; second, Bishop Levi J. Coppin, $15,324.57; third, Bishop W. D. Derrick, $6,535.60; fourth, Bishop C. T. Shaffer, $15,035.48; fifth, Bishop Parks, vice late Bishop Grant, $13,783.41; sixth, Bishop Charles S. Smith, $28,048.01; seventh, Bishop B. F. Lee, $18,787.26; eighth, Bishop H. M. Turner, vice late Bishop Lampton, $19,934.42; ninth, Bishop J. S. Flipper, $15,967.13; tenth, Bishop Evans Tyree, $11,210.25; twelfth, Bishop Parks, $24,100.65; thirteenth, (West Africa), Bishop W. H. Heard, $156; fourteenth, (South Africa), Bishop J. Albert Johnson, $2,985.

Besides a large number of visitors at the meeting, the following members of the board were present: Rev. A. L. Murray, Atlantic City, N. J.; Rev. J. T. Jenifer, Chicago; Rev. Charles Bundy, Cleveland, O.; Rev. A. J. Carey, Chicago, Ill.; Rev. J. R. Ransom, Topeka, Kan.; Rev. N. B. Sterrett, Charleston, S. C.; Rev. W. J. Strong, Jackson, Miss.; Rev. J. M. Conner, Little Rock, Ark.; P. C. Hunt, Palestine, Tex.; Rev. A. J. Kershaw, Tallahassee, Fla.; Rev. C. H. Shelto, Memphis, Tenn.

NEGRO BAPTISTS ARE IN EARNEST

Really Intend to Make Pilgrimage to Washington Five Thousand Strong

DATE HAS BEEN CHOSEN

Large Army of Colored Baptists Will Invade the United States Capitol Tuesday, May 7, 1912

BAPTIST MINISTER TALKS

Says Small Committees Have Done Very Little Good—Thinks 5,000 Will Make Them Sit Up and Take Notice.

Tuesday, May 7, 1912, has been the date selected by the colored Baptists of the country to make their march to Washington, D. C., 5,000 strong, with a view to demanding fair play for the Negroes of the United States. The colored Baptists are really in earnest in the movement, and making preparations for the pilgrimage, at which time President Taft and the members of Congress will be visited.

The idea to march 5,000 Baptists to Washington in the interest of the Negro was born at the annual session of the New England Baptist Missionary convention, held last June at Providence, R. I., where a resolution was adopted authorizing the appointment of a committee of three to raise a sub-committee of 5,000. Since the convention in Providence the committee of three has been very active.

Rev. A. Mark Harris Tells of Plans.

One of the strong advocates of the movement is the Rev. A. Mark Harris, pastor of the Union Street Baptist Church, Jersey City, N. J., who made the following statement to a representative of THE AGE:

Recent disgraceful happenings in these parts demonstrate conclusively that the Negro problem is no longer confined to the South. The burning of Zach Walker proves that in no place in all this broad land is the Negro safe when thugs and hoodlums go on the warpath. No one ever dreamed or thought of the possibility of such an act of savagery being committed in the old Quaker commonwealth of Pennsylvania, founded by William Penn on Brotherly Love. But it did happen, and on the Lord's Day.

The quiet of that Holy Day was broken by the multitudinous howl of a bloodthirsty crowd of demons, disguised in the form of human beings, led on to their ghastly work by some of the so-called best white citizens of Coatesville, and unless we rise up and vigorously protest against the commission of these barbaric deeds, the time will come when the dying groans of a Negro will be heard coming from the flames of his funeral pyre, on the very spot where Crispus Attucks fell, and the fair name of Massachusetts will become a stench in the nostrils of men.

Let no Negro idly say that there is no danger of a lynching taking place in New York or Boston. I will tell you that the only thing lacking is some one brave enough to lead the crowd, and the world will be startled with the news of a 'Negro Burned in Broadway,' and another about 'Negro Lynched on Boston Commons.' Washington, the capitol of the nation, has tried to 'Jim Crow' the Negro; Baltimore has its 'Jim Crow' streets; Delaware has lynched Negroes; Pennsylvania is stifled with the smoke of a recent burning; New Jersey joined the ranks some years ago, when a minister preached a sermon which resulted in the lynching of a Negro; New York City has for years refused to serve colored men in certain places, and the wave sweeps on like the rushing of a mighty wave, leaving the dead and wounded in its wake.

To Visit President and Members of Congress.

Will we bare our backs to the lash forever, and view in silence the murdering of our people? We answer, No. We shall go to Washington five thousand strong and memorialize the President, the members of the Senate and the House of Representatives in defence of our rights. We shall demand the abolishing of the 'Jim Crow' car law in respect to inter-state passengers, and ask Congressmen to use their influence in their several states to abolish the segregation laws. We shall further demand that Congress abolish disfranchisement in the South by taking charge of the Federal elections and fix the qualifications of the electors of such elections, that Congress enact a law giving the Federal courts jurisdiction in all cases of lynching and mob violence, on the ground that the state permitting such lawlessness is without a Republican form of government and is in a state of anarchy. If the men whom we have sent to the Senate and to Congress fail to do their full duty in bringing about these reforms, we shall meet them at the polls and defeat them.

Appeals of Race Have Been Always Ignored.

Every race under the sun can get a hearing at Washington and have their demands granted but the Negro race. We have sent committees of ten, of twenty, of thirty and of fifty, but they have been looked upon as self-appointed leaders, and ere the door had closed behind them their [illegible] found its way to the waste basket, and nothing was done. But when five thousand of us shall march up to the White House, after holding a half hour prayer service in every church in the capitol city, there will be no question of leadership. The world will know that at last the race has decided to demand its rights, and will not take no for an answer.

It is certain that no one who has red blood in their veins and a conscience will say that they are satisfied with the conditions in this country, of which we form no small part, and for which we have given our lives on the field of battle. There are those who contend that the white people of the South know best how to deal with the Negro, and that they are among his friends. If to be hung to a convenient limb and to be burned at the stake are acts of friendship, then may God deliver us from our friends.

Although this movement had its birth in a Baptist convention it is by no means confined to the Baptists alone. Indeed, it is a race movement and we therefore call on every man and woman of the race to write at once to the Senator and Congressman of their district, telling them of the movement and request them to meet our delegation of five thousand at the gates of the capitol, on the morning of May 7 next, and head the line of march up to the White House. It is confidently expected that every pastor regardless of denomination, will at once get in touch with headquarters and arrange for meetings to be held in their church. We have secured the services of some of the best orators in the race and their voices will be heard from now until the close of the campaign.

NOT GOING TO LEAVE THE METHODIST CHURCH

Says Secretary Norwood of Washington Annual Conference

MISTAKES OF THE PAST

Not Only Is Colored Membership to Remain, But Will Invite Prodigals to Return.

6-15-11

Special to THE NEW YORK AGE.

Washington, D. C., June 14.—The question of the colored members of the Methodist Episcopal Church withdrawing therefrom and either setting up a church of their own or going in with one of the three established churches among colored people, is still the talk of the members of the Washington Annual Conference, where the sentiment against withdrawing is overwhelming. There is no leader in that body who wants to leave the mother church, and it is said that the attitude of this conference reflects the attitude of the members throughout the country. It is said, also, that there is change of heart on the part of the bishops of the church who now see the lack of wisdom in any agitation for separation.

Norwood Issues Statement.

While here and there among high officials of the church there is a voice calling for the peaceable withdrawal of the colored members, it is the opinion of both white and colored leaders in the church that a vote on the proposition would result in a landslide for the "standpatters." The Rev. S. H. Norwood, one of the prominent ministers in the church and secretary of the Washington Annual Conference, replying to the question, "Should the Colored Members of the Methodist Episcopa[illegible] Church Leave Their Church," issues the following statement:

Our answer to this question is no. We have two records of colored Methodism: the A. M. E. Z.'s and the A. M. E.'s, who went out about a century ago, and the record of ourselves who remained in the M. E. Church. By this record we must decide.

These colored members who went out and organized distinctive colored churches are now accused of being guilty of organically setting up "jim-crowism, race segregation" in high places, in spiritual things, in the Christian Church, from

which it has spread and become incorporated, organized and legalized in all things spiritual and temporal, until now when we make protest against "jimcrowism" we are told that you [illegible]ple started it. Movements [illegible] good are helpful to mankind general and not to a few in particular.

Colored Methodist Imitators?

We are opposed to class legislation, and we as a race do not want to be guilty of that, if other people are. We suffer from that now traveling the public highways, our school systems, in politics. Their coming out did not beget any new thing. They simply became imitators. They are out of the M. E. Church in organization, but in substance they are still in. They are mere copyists. They are still in the white man's church. They have developed nothing new. They have not even demonstrated the capacity of the race for self-government because of their environment. Had they gone to the land of 'Nod" and set up business for themselves they could have demonstrated the race capacity or incapacity for self-government. They went outside to secure what they wanted to secure on the inside the quality of Christians in religious things. We may not secure it on the inside. They surely cannot hope to secure it on the outside.

Made a Mistake in Leaving.

Would it have been wise for the Abolitionists to have left the country to fight slavery? They knew better than that. They remained in the inside and fought it. And fought it to death. They set up a race church, which is not an ideal Christian Church, which has surely tended to increase race antagonism. Sectarianism is productive of strife among the same people even. How much more then must race churches be productive of strife among different races. They stand in the community as monuments to strife and prejudice. We have an object in view. That object is to secure a Christian's right in the church where we are. The "bishopric" and other offices are incidental to this principle. On this principle we have stood and do stand, even if we do receive the snubs of white brethren and the vituperation of black brethren. Here we stand more nearly than our brothers of black or white, demonstrating the spirit of the Master.

Invite Colored Methodists Back.

We have 300,000 colored members. The A. M. E. Z. and the A. M. E. churches have about 1,400,000. In a general conference of about 800 delegates we have about 90 colored members. Suppose this other one and one-half million Negroes had their delegates at home with us? The talk would be the other way. Instead of inviting us out, we feel like inviting you home to help us fight the battle of the race and of God. The church is a constitutional and religious body. We are not there because of sociability, but because we are constitutional members, and do not propose to throw away our membership as you did, nor have it taken away from us except by law. We are sorry these other colored members sold out so cheaply. Do not invite us out, but encourage us to stay and secure our rights to the utmost degree.

EDUCATIONAL DEPARTMENT

Christian Recorder

7-6-11

MEETING OF BOARD OF EDUCATION.

The Annual Session Held At Wilberforce, Ohio, Recently.—Report Of Secretary Hawkins Main Feature Of The Meeting.

(By C. M. T.)

The annual meeting of the Board of Education met in Carnegie Hall, Wilberforce, on Tuesday, June 13, 1911, Bishop L. J. Coppin, D. D., presiding. Taken all together, it was undoubtedly one of the most pleasant meetings ever held. The full Board was in attendance, except Dr. Dickerson, who was sick at Florida, and was not expected.

The routine work was taken up and dispatched in a rapid and business-like manner. The report of the secretary, Dr. John R. Hawkins, was of course the main feature of the meeting. It was comprehensive and includes every phase of the work, giving details, information regarding any and every side of our educational interest, and yet it struck the happy mien between too great generations and too great details.

The Auditing Committee reported that they found the books, vouchers and other papers in a most satisfactory condition, and only had words of praise for the efficient secretary. Their report was as follows:

Wilberforce, Ohio, June 13, 1911.

To the Bishop and Board of Education:

Brethren, we, your committee on auditing the accounts of the secretary of the Board of Education submit to you the following:

We have carefully gone over the books and vouchers and find them to be correct. The system of booking used, doubly entry, with cash daily balance sheet. And we, your committee, commend very highly the secretary for the splendid manner in which we find his books.

(Signed) THOS. H. JACKSON,
R. D. BROOKS,
H. P. ANDERSON.

Dr. Hawkins deserves great credit for the business-like way he keeps up with is work, and anyone who is brought in contact with him cannot help liking his painstaking way of doing business.

Personally, we have always been proud of his work, and I believe that he could be safely trusted with any interest the church might give to him. For ability to arrange details and present them in such a way that almost at a glance the matter is laid before you, I do not believe he has an equal in the church, and if he is not compromised by unforunate alliances this General Conference will undoubtedly put upon him greater responsibilities. He has brought his department up to the point of being a model for efficiency, and it is one of the best conducted departments in the church.

The Committee on Resolutions had only words of praise for his work, and wishes for his future success.

Bishop Coppin, the cool and deliberate president of the Board, made a model presiding officer. He never tired of the work and listened with patience, and with occasional help and suggestions, to all that was said. The day of Bishop Coppin's widespread church influence is certainly fast approaching. The following is a summary of the secretary's report:

Kittrell, N. C., April 30, 1911.—To the President and Members of the General Board of Education in session assembled at Wilberforce, Ohio:

Greetings:—

Dear Brethren:—We have been blessed with life and permitted to do service for the Master for another twelve months. I am grateful for the privilege of coming before you to give account of my stewardship and submit to you detailed accounts of the receipts and expenditures of the department under my care.

The spirit of activity in our school work has gathered momentum with the years and the progress and the development has been most encouraging throughout the connection. Details will be given under the following schedules:

Schedule A. Receipts of 8 per cent. of Dollar Money by Conferences and Districts.

Schedule B. Disbursements itemized by months and recapitulation with Balance Sheet.

Schedule C. Statistics showing enrollment in our schools.

Schedule D. Data of Money handled in maintenance.

Schedule E. General Information.

RECAPITULATION OF RECEIPTS AND DISBURSEMENTS BY MONTH.

May 1, 1910 to May 1, 1911

	Receipts	Disbursements
Brought forward from last report	$1,174.17	
May	712.62	
June	107.04	$911.09
July		159.5
August	68.40	207.50
September	1,015.55	4[illegible]3.24
October	1,905.42	2,321.05
November	5,785.34	3,405.09
December	3,460.07	2,150.80
January	252.78	2,221.00
February	300.62	1,227.03
March	527.52	42.80
April	1,154.43	654.89
Totals	$16,493.96	$13,872.69
Cash to balance		2,621.27
	$16,493.96	$16,493.96

Continued on [illegible]

EDUCATIONAL DEPARTMENT

[Continued from 1st page.]

RECAPITULATION OF RECEIPTS BY DISTRICTS.

First District	$1,093.52
Second District	1,274.75
Third District	477.34
Fourth District	1,196.35
Fifth District	1,102.29
Sixth District	2,312.23
Seventh District	1,[illegible]5.36
Eighth District	986.81
Ninth District	1,277.95
Tenth District	896.81
Eleventh District	1,198.35
Twelfth District	1,928.03
Total	$15,319.79
Cr. Balance brought forward.	1,174.17
Making a grand total of receipts	$16,493.96

SCHEDULE D.

Money Handled in Operating Our Schools, June, 1910, to July, 1911.

RECEIPTS AS REPORTED BY DISTRICT TREASURERS.

SPECIAL.

Wilberforce University	$36,340.00
Payne Theological Seminary	4,696.54
Kittrell College	26,367.19
Waxman Institute	2,800.00
Western University	111,298.00
Morris Brown College	52,688.86
Payne Institute	800.00
Allen University	42,712.98
Flegler High School	600.00
Campbell College	13,500.00
Louisiana N. & I. Institute	833.00
Paul Quinn College	26,283.00
Edward Waters College	14,000.00
Payne University	12,700.00
Turner N. & I. Institute	1,589.50
Shorter College	17,372.00
Total	$376,791.57

BISHOP SMITH HONORED

Honorary Degree Conferred on Him by Victoria University of Toronto—Address on "The Brotherhood of Man."

Special to THE NEW YORK AGE:

Toronto, Can., Oct. 17.—While in Toronto last week Bishop C. S. Smith of the A. M. E. Church, was awarded an honorary degree by the Victoria University. The occasion marked the first time in the history of Canada that a university of this country conferred such an honor on a Negro.

In his address at the Ecumenical Conference on "The Brotherhood of Man," Bishop Smith stated that there exists too much exaltation of race superiority and too little exaltation of life and spirit purpose of the Lord Jesus Christ.

He said in part:

"I wish to speak of the spirit that should possess the propagandist of the Christian religion as he goes out among the non-Christian races. What is the Christ spirit? What is the Christ idea of the brotherhood of man, his idea as it relates to the commonwealth of mankind? If the propagandist of the Christian religion goes out among the non-Christian races asserting the spirit of race superiority, he finds himself at once handicapped. And from my observation in foreign fields I am frank to confess, though I do it regretfully, that at least in many instances, there is too much exaltation of race superiority and too little exaltation of the life and spirit and purpose of the Lord Jesus Christ.

"Point to a single utterance of the Master wherein He boasted of His racial lineage, wherein He emphasized or laid stress upon the mere incident of race superiority. I say 'the mere incident' because there are four things for which no man is responsible—of whom he was born, when he was born, where he was born, and how he was born. I know that there is no lack of stressing the idea of the fatherhood of God and the sonship of Christ. But there is a woeful lacking of stressing the brotherhood of man—not as white men, not as black men, not as yellow men, not as red men, not as brown men, but as men.

"Now, I postulate that if the brotherhood of man is not one of the cardinal and fundamental teachings of the New Testament, then the whole scheme of the Christian religion is but a cunningly devised fable, the agony of Calvary the echo if a deceiving dream, and the reputed vicarious death of Christ a mere figment of the imagination. Jesus said: 'If I be lifted up I will draw all men unto me. All ye are brethren. Love one another, even as I have loved you. Go ye into all the world and preach the gospel to every creature.' And unless the brotherhood of man is brought into realization here the apocalyptic vision never becomes a reality—the vision wherein John saw a number that no man could number gathered together out of every tribe and tongue under heaven; and when the inquiry was made, 'Who are these?' the answer was not white men, not black men, not yellow men, not red men, not brown men. No, but these are they who have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb.'"

BALTIMORE A. M. E. CONFERENCE

Special to THE NEW YORK AGE.

Baltimore, Md., May 2.—The ninety-fourth annual session of the Baltimore Conference of the A.M.E. Church ended here Monday at Ebenezer Church with the announcement of the appointments by Bishop Levi J. Coppin. Financial reports submitted to the conference showed that $6,373.20 was raised in dollar money, $1,868.35 for missionary purposes, $1,301.15 for educational purposes ($57 of which was for Payne Theological Seminary and the remainder for Kittrell College) and monies for the various local endeavors of the conference.

Revs. Charles H. Murray, A. L. Gaines, C. H. Stepteau, James G. Martin, Patrick J. Jordan and Daniel G. Hill were elected delegates to the General Conference of the denomiantion, which will meet at Kansas City in May, 1912. The next session will be held at Bethel Church, this city.

Rev. Robert E. Ford was appointed presiding elder of the Baltimore district to succeed the late J. B. Warner, Rev. S. M. Johnson, who was transferred from the Virginia conference, will succeed Charles H. Murray as presiding elder of Hagerstown district; Rev. C. H. Stepteau and P. J. Jordan as presiding elders of the Potomac and Easton districts, respectively. The only change in the local appointments was the appointment of Rev. M. F. Sydes to succeed Rev. Daniel P. Seaton as pastor of Waters Church, the latter being sent to Brown Memorial Church, Washington. There was no other change in the appointments in the District of Columbia.

MISSIONARY JUBILEE

orthern and Southern White Women Address Negroes at Charleston—Bishop Guerry Presides—Interest in Religious Forward Movement.

Special to THE NEW YORK AGE:

Charleston, S. C., Oct. 24.—In connection with the golden jubilee, celebrating the fiftieth anniversary of organized women's work for foreign missions, a largely attended mass meeting of colored people was held at Mt. Zion A. M. E. Church last week. The Rt. Rev. William A. Guerry, D. D., Episcopal Bishop of South Carolina, presided and the meeting was addressed by the missionaries and mission workers who are making the tour of the South in the interest of the Golden Missionary Jubilee.

The Rev. Abraham Lincoln De Mond introduced Bishop Guerry in a brief but pointed speech that brought forth applause from the large audience. He spoke of the progress of the past 50 [illegible] noble work of women in the mission fields, and expressed the gratitude of the colored people for the interest Bishop Guerry had taken in their welfare.

Bishop Guerry told of his lifelong friendship for the colored people, but said that he welcomed the day that finds the black man in larger and larger measure bearing his own burden. He said that as the Chinese were being Christianized by Chinese, so Negroes

The missionary speakers for the evening were Mrs. W. Eugene Sallee, a native of Texas, who has just returned from mission work in the interior of China; Mrs. Henry W. Peabody of Massachusetts, who has spent many years as a missionary in India, and Miss Daisy Davies, field secretary of the Woman's Missionary Council of the Methodist Episcopal Church, South.

Miss Davies moved the audience to applause when she exclaimed: "If I had all the money that Barnum & Bailey's circus will take out of the Southland this year, I would build a hundred schools and send missionaries to the foreign field."

A missionary collection of $43 was raised.

The colored men of Charleston are co-operating in the Men and Religion Forward Movement campaign. Thursday evening, October 19, an enthusiastic meeting of colored men was held at Mt. Zion Church. Able addresses were delivered by R. H. King and Dr. A. R. Miller. The Colored Committee of One Hundred was organized with the following officers: Chairman, the Rev. W. B. Sterritt, D. D.; first vice-chairman the Rev. A. L. DeMund, D. D.; second vice-chairman, the Rev. M. M. Mouzon, D. D.; third vice-chairman, the Rev. [illegible] D. Thom, D. D.; recording secretary R. S. Lawrence; treasurer, W. R. Campbell; corresponding secretary, Rev. C. Gandy, D. D.

At a conference of Sunday School workers just held in Mississippi, attended exclusively by whites, but representing Methodists, Baptists, Christians, Presbyterians and a few smaller bodies, a sum of money was raised sufficient to engage for a year a secretary to assist colored Sunday schools of the state, all religious bodies, to improve their courses of study, and otherwise advance their methods.

"As a means of helping the Negroes in a state wherein they need help more than almost any other," says Bishop Bratton of that state, "it is important, but it is significant that whites should have done it. The South moves. I would not have deemed the thing possible one year ago."

PHILADELPHIA AS AN A. M. E. CENTER.

When we raised the question a few weeks ago we wondered how it would be with the old mother city, Philadelphia. Dr. M. C. Brooks, pastor of Allen A. M. E. Church, has answered as follows:

Appointments in the city, 15; Members, including probationers, 4221; Sunday school pupils, 3173; Value of church property, $358,815; Collected for all purposes last year, $46,725.40; Dollar money, $2,488.75.

The above is a pretty fair showing and is better than we thought.

It is frequently stated that Philadelphia has gone back, or rather has not kept pace with the onward march of African Methodism. Is that so? Then what city has more members? What city has more Sunday school pupils? What city more valuable church property? What city pays more dollar money? It seems from Dr. Brooks' article that the Mother city is still on the upward way.

We should like to know of other cities.

1. The number of members in the city.
2. Number of churches.
3. Number of converts last year.
4. Number of Sunday school pupils
5. Amount of Dollar Money raised
6. Per capita dollar money.
7. Amount raised for all purposes

Is Charleston, S. C., going to speak r Atlanta, or Chicago, or Nashville

ASHAMED OF IT.

When the race question threatened to come before the Ecumenical Conference our Southern brethren immediately went upon the defensive. Bishop Hendrix told of the opportunities given to the colored man in the South, and dramatically placed his hand upon the head of Bishop Phillips, who, by the way, was educated almost exclusively by Northern money, said that the Southern Methodism made it possible for him to be one of the secretaries of the Ecumenical Conference. Another brother from the South told of how they were educating the Negro, how they had sent them to Congress and the Senate, etc. We do not have to contradict this. But it shows one thing, that much as the Southern white man holds up for the South, when again.

he gets out in company there are some things he is ashamed of.

We hope when he goes back home he will try to remedy these things, especially with regard to education and the ballot.

At the Ecumenical Conference recently held at Toronto, Canada, Bishops Alexander Walters of the A. M. E. Zion church and C. S. Smith of the A. M. E. church were among those who presided. It is said of all those that presided Bishop Smith made the best impression. His method of introducing the speakers was an innovation. In introducing a delegate from France he said: "The next speaker that I have the pleasure of introducing hails from the land of Liberty, Equality and Fraternity; the land of romance, fascination and uncrowned kings; the land from whose national constitution the name of the Deity has been eliminated, but not from the hearts of thousands of devout one both of the Catholic and Protest[illegible]

EXTENSION BOARD MEETS.

Secretary Watson's Report Shows That Receipts of His Department During Past Year Amounted to $45,494.52.

Special to THE NEW YORK AGE.

Philadelphia, Pa., April 25.—The Church Extension Board of the African Methodist Episcopal Church held its annual session in the city to-day for the purpose of hearing the reports of the corresponding secretary, Dr. B. F. Watson, and auditing his books. Bishop William Benjamin Derrick presided. The following members were present and took part in the impressive opening: Bishop W. B. Derrick, chairman; B. F. Watson, D.D., Washington, D. C., corresponding secretary; Revs. R. C. Ransom, New York City; R. H. W. Leak, Raleigh, N. C.; D. S. Bentley, Pittsburg, Pa.; D. P. Roberts, Chicago, Ill.; J. C. C. Owens, Denver, Colo.; T. N. M. Smith, Savannah, Ga.; S. P. Felder, Greenville, Miss.; J. I. Love, Pine Bluff, Ark.; F. F. Washington, San Antonio, Texas; R. B. Brooks, Jacksonville, Fla., and E. W. Williams, Birmingham, Ala.

In his opening remarks Bishop W. B. Derrick touchingly referred to the death of Bishops E. W. Lampton and Abram Grant since the last session, and led the board in singing "Shall We Meet Beyond the River?" Then followed remarks touching the work of the Board. He considered it an honor to erect churches for the Blessed Redeemer on earth. He said through the small earnings of his people churches were being erected everywhere and men and women were brought into the fold.

Secretary Watson reported showing that the receipts of his department during the past year had been $45,494.52, and that the church had acquired in property during the past twelve months Wards Chapel, Kansas City, Kans., $4,500; St. James, Augusta, Ga., $1,500; Moroe, Ga., $700; West Fair Street, Atlanta, Ga., $2,000, property valuation $133,700. The disbursements for the year loans, $12,084.39; donations, $8,770; department expenditures, $6,442.02; office expenses, $1,-57.17; cash balance on hand March 31, 1911, $16,560.94; total liabilities, $11,-85.16; total assets, $381,022.15.

Dr. Watson was highly commended by the Board for the efficient manner in which his books and accounts had been kept. He has made a good record during the eleven years he has been the corresponding secretary.

BISHOP SCOTT AND DR. LYON IN AFRICA.

All the readers of THE AGE are interested in a discussion of the present status of the Negro membership of the Methodist Episcopal Church and plans and efforts to better that status; to this end they have read with interest and profit the discussion of the subject, published in THE AGE from time to time, by Dr. Ernest Lyon and Rev. S. H. Norwood. But the readers of THE AGE are not interested in what Dr. Lyon thinks of Rev. Norwood and what Rev. Norwood thinks of Dr. Lyon. That is a personal matter with the two of them.

If Rev. Norwood were not a man of great force of intellect and character he would not occupy the high and responsible place he does in the Baltimore Conference of his church. We all appreciate that fact.

What sort of standing has Bishop I. B. Scott made in West Africa as a Bishop of his church? What record as Minister Resident and Consul General to Liberia did Dr. Ernest Lyon make prior to June, 1909? We are all interested in those questions, as they involve the honor of the church and of the government.

In the *Southwestern Christian Advocate* for October 21, 1909, Hon. Emmett J. Scott, one of the three commissioners of the United States to the Republic of Liberia, in an appreciation of Bishop Scott and Minister Lyon, says of Bishop Scott: "His genial personality, his uncommon common sense, his tactfulness and delightful charm of manner made the deepest impression upon my fellow-commissioners, and the attaches of the commission." Of Minister Lyon he says: "I could not help appreciating to the fullest his splendid ability, his superior grasp of Liberian problems, and his unselfish interest in the preservation of the integrity of the Little Black Republic on the shores of the West Coast of Africa."

The high character and good works of Bishop Scott, Dr. Lyon and Rev. Norwood, then, are not in question; they stand for much for themselves and the Negro people, as a race is judged by the history of its individual, acting for all of them. What the Negro people need in this country, and in all countries, is history made and in the process of making, and written, so that mankind can read it, in order to be able to judge whether such people are worthy of confidence and therefore of such assistance as all must have to achieve the best results.

NEGRO BAPTISTS TO MARCH TO WASHINGTON

Dr. Creditt Says 5,000 Men will Demand Fair Play For the Negro

BAPTIST CONVENTION ENDS

Next Session of National Body will be at Houston, Tex.—Addresses by Dr. Morris and Others.

Special to THE NEW YORK AGE

Pittsburgh, Pa., September 19.—During his address before the National

Baptist Convention, held in this city, the Rev. Dr. W. A. Creditt of Philadelphia, stated that a movement is on foot among the Negro Baptists of Pennsylvania to organize an army of five thousand Northern Negro men and march into Washington during the next session of Congress and request a hearing in behalf of the race throughout the United States. The Rev. Dr. Creditt stated that the army of churchmen would represent the 2,500,000 Baptists of this country.

The National Baptist Convention, which was in session at Luna Park since Wednesday, September 13, closed one of the most successful sessions ever held in its history here Monday, and selected Houston, Tex., for the meeting in 1912, after a lively contest with Little Rock.

The convention was called to order Wednesday morning at 10 o'clock by Dr. E. C. Morris, of Helena, Ark., who is regarded as the leader of the Negro Baptists in the United States. In calling the convention to order Dr. Morris said:

"Very many plans have been suggested as to how our race in this country can most effectively meet and solve the many problems which daily rise up before it. While we confess that much progress has been made, yet there is much more to be done there can be "any ease in Zion." In my opinion the future good of the race demands that the more than one million young Negro men must in some way be reached and made to realize the great responsibility which will be transferred to their hands in the immediate future. The manner in which this vast army of young Negro men view the race conditions at this day will have a tremendous effect upon how the various problems are to be solved. It is incumbent upon the leaders of to-day, to transmit to the coming generation of young Negro men the spirit of loyalty and patriotism, as well as that of good will which has been characteristic of the race for the past fifty years.

Church Is Medium to Reach Young Negro.

"I am sure that there is no more effectual way of reaching the young Negro than through the medium of the church, the B. Y. P. U., the Epworth League, the Christian Endeavor, and the Y. M. C. A. The welfare of the whole nation will be promoted in proportion as the the young Negro man is reached and made to see his proper relation to his country, and I would urge that representatives of the organizations mentioned, would double their efforts in trying to move the hearts of the philanthropists, to give to these causes, for if for no other reason a love of country and promotion of good citizenship should constrain them.

"It is said that Kepler, the great astronomer, 'rejoiced more in truth than in titles, more in honor than in honors'; when his work the 'Harmonies of the World' was first published, he said, 'I can afford to wait a century for a reader, since God waited six thousand years for an observer.' What our race needs, and what the young Negro needs to be taught at this critical moment is patience to wait on an unfailing Providence to set all existing evils right, and in the meantime set about convincing the world that he is among the most law abiding God fearing of any of the American people."

Dr. Ward Preaches Annual Sermon.

The annual sermon was preached by the Rev. D. C. A. Ward, of Boston, Mass., while the sermon to the women's convention was preached by the Rev. Dr. M. W. D. Norman, of Washington, D. C.

Each session was full of interest, and there were many able addresses delivered. Some of the strongest men and women of the race spoke during the week. Rev. W. A. Creditt, D. D., of Philadelphia, Penna., representing the New England Baptist Convention, spoke on the Relation of the Negro in the South to the Negro in the North, showing how the Northern Negro could be helpful to his brother in the South. He said in part:

"The Negroes in certain Northern cities and states have through the franchise placed a great power in our hands which if handled wisely would be of much help to our brethren throughout the country.

"I am not to discuss whether it is wise that the colored man at the South ought to submit or whether he ought not to submit to his being deprived of the ballot. The question of submission is his question pure and simple. If I lived where he lived and was surrounded as he is surrounded, very likely I would do as he is doing. I only know the ballot is a mighty power. What is the use of having an opportunity to build your own home if you may not have the ballot by which you may protect that home. We know that our brethren in the South are suffering by the loss of the ballot. We know what we are suffering here because of the lack of wisdom in using the ballot.

"But what they may not do for themselves, may it not be possible that we the Northern brethren may help them to do? These great numbers of colored men in this section may be of great service to our brethren throughout the country. The numerical ascendancy of the Negro Baptist places even the political leadership in the hands of Negro Baptists.

Advises Ministers to Mix in Politics.

"Ordinarily I would not advise church leaders, particularly ministers, to attempt leadership in matters political, but as yet the bulk of our intelligent and better informed people are in our churches. The minister is the mouthpiece of the church. If other leaders are found and reared, we ministers must lead in even political affairs. We are ready to resign as soon as we grow others.

"The Republican party of these Northern States needs our votes and the country at large needs the Republican party. The country at large cannot have the Republican party to conduct its affairs unless the North elects the Republican party. The North cannot elect this party without the solid and ever increasing vote of the Negroes of this section. This they know and this we know.

"I do not advise any split in the Republican party, nor do I advise that the Northern Negro should change his politics, but we must remain in the party and contend for our rights. Let us calmly, wisely and persistently force ourselves into the councils of the Republican party. Let them know and understand what we represent and that we are here to be heard.

"Let us follow the Irishman, the Jew and the Italian. They are factors in the party in the North and can tell America what relation it can sustain to England and America obeys, because these people have stood as a unit. The influence and ballot of the American Jew causes his country to protect him in other countries where they are persecuted."

Bishop Benjamin Tucker Tanner, one of the glories of the sound scholarship and moral uprightness of the African Methodist Episcopal Church, says, in the *Christian Recorder* that "we place our well-nigh wornout fingers at the disposal of the freshly arrived Bishop"—J. Albert Johnson, who is home for the first time from his work in South Africa. As a worker Bishop Tanner says Bishop Johnson has wrought mightily as did Bishop Levi J. Coppin, in the South African field, but, unlike the latter, he has written nothing of his work from the field. We agree with Bishop Tanner that a book by Bishop Johnson about his work, the natives in South Africa, and the character of the government which the British give the natives, would be a contribution to literature and a help to those who are interested in the high work of African uplift. Bishop Coppin's book was a great treat to all of us. What we need more and more is the Negro's viewpoint in every quarter of the globe of himself, of his condition, of his needs, of the white strangers among whom he lives.

Women readers of The Age all over the city are finding much interest in the controversy between representatives of the A. M. E. and the M. E. churches. It is safe to say if it had to be decided by Pittsburgh women Negro branches of the M. E. Church would have withdrawn many years ago.

In speaking of the matter to your correspondent one of the most prominent women here told of the experience of a number of our women years ago with the Young Women's Christian Association. Finding that the association intended segregating the Negro women, we decided to withdraw. While our women have not as yet started an association that may be considered as filling the needs of the Young Women's Christian Association, they have started several that are doing great work. The following are some of the institutions founded by Pittsburgh women, and, as one woman said, the entire management is under their control:

The Aged Women's Home, Mrs. R. A. Brady, president; Davis Temporary Home, Mrs. T. H. C. Messer, president; Working Girls' Home, Mrs. Edward Melford, president; the Fairfax Home for Babies, Mrs. L. Staton, president; Rescue Home for Girls, Mrs. B. E. Mason, president; Tuberculosis League, Mrs. Gamble, president; Home for Destitute Children, Mrs. Rebecca Aldridge, president; Negro Women's Business League, Mrs. G. H.

THE CATHOLIC CHURCH AND THE COLORED PEOPLE

Down in New Orleans from which reports have been coming of the activities of the Roman Catholics among the colored people of that great old Creole city, is where one might look with profit and interest for the history of the Roman Catholic church in this country and the interest of that organization in the colored people. New Orleans, with all the evidences of the American spirit which the stranger might notice, still retains and clings with wonderful tenacity to the traditions and customs of its earliest days in matters of religion, and the Roman Catholics are there today as of yore in large numbers. When it was under French denomination it was Roman Catholic and when it passed over into the hands of the Spaniards its people still largely continued to adhere to the teachings of the Roman Catholic church. The dominion of the Americans has not changed the Catholicity of its people and the stranger would perhaps wonder when he would hear of the large number of colored people that are Roman Catholics, but wonder or not, it is evident that many of our people are of that faith and are sticking to it as faithfully as ever.

New Orleans used to be a great quadroon, mulatto and octoroon center. It was in New Orleans that many of those famous quadroon balls were given in the years long before the Civil war; where duels used to be fought under the oaks about quadroon girl; where the Roman Catholic church in order to break up the source of degradation began in a quiet way to lay the foundation for an institution which would through its instrumentalities reveal to the thoughtless the fearful amount of immorality rampant in the city. It was while there was so much of this unsavory glory on all hand that, like a star of promise and hope for the future of the colored race, the Sisterhood of the Holy Family came calmly and serenely into existence and began its holy work of rescue. The condition of affairs which no state laws could regulate or prevent was taken into hand by the archbishops of New Orleans and as early as in 1835 the pastor of the St. Louis cathedral suggested what he believed would be a remedy for evils. He had among his penitents three pious colored women who were slaves. One was a quadroon, another a griffe and the third a mulattress, representing the various grades of the evolution of the race from the African proper. These women, reared carefully in Christian households by pious masters and mistresses, felt deeply the degradation in which women of the race were being dragged and when the good pastor of the cathedral asked the young women if they had faith enough in their religion to go and prepare themselves to work to save the souls of their weaker people, they were just too glad to consent. Freedom was obtained for them; they were taken to France and placed in the house of the Marianites of Holy Cross at Arles to study and to serve a probation as novices. For seven years these three young women remained at Arles at the expense of course of the Catholic church, where they were thoroughly equipped for future Christian service. On returning to New Orleans a religious community was founded with them as sisters and the community named the "Congregation of the Sisters of the Holy Family," the members of which take the solemn pledge to devote themselves forever to the Christian education of young girls. It was 1842 when they returned to New Orleans from France and from that time to this there has been no lack of evidence of the good work the Catholic church has been doing for the colored race through that community alone. The Convent of the Holy Family stands on the very spot where the famous quadroon ballroom stood. Adjoining the convent is the St. John Berchman's asylum, which stands right where the old Orleans theater used to stand. This same community had in its charge the St. Bernard's Home for Old and Infirm Negro Women. But it would make this article too long to name all the activities which have sprung from this community of sisters alone.

CHURCH STATISTICS.

When Bishop Walters rose before the Ecumenical Conference at Toronto and said that the statistics of his Church had always been wrong, and that the Church did not want to publish the correct statistics because they would show many thousand fewer members than it was pretended the Church had, we all hung our heads. Yet we all knew the statement of the Bishop was true, not only of the A. M. E. Zion Church, but our own Church as well. We claimed 800,000 members at the General Conference, while the census gave us less than 500,000, and Bishop Lee is unable to find now more than 600,006. Something is wrong. And the wrong is that very few local churches know how many members they have. The local churches do not keep careful roll books, and until they do so we cannot have statistics. As a matter of fact, we are talking of electing four, five and even six bishops, but nobody will know at the next General Conference how much the Church has grown in four years; and we will have to guess at it, as heretofore.

The statistics of the Church can be secured only by each pastor giving an accurate report, and each statistical secretary making careful tabulations.

Thompson's National News Bureau.

WASHINGTON, D. C., Oct. 4.—Dr. James E. Shepard, president of the National Religious Training School at Durham, N. C., was in the city this week concluding arrangements for an extended missionary tour of the Middle West in the interest of his thriving institution that is doing so much substantial work for the uplift of the Negro people of the South and of the nation. The plan of this great school is known everywhere.

Dr. Shepard, having in mind the needs of the great masses of the Negro race, has consented to issue a call for a conference of the ministers of the United States, to meet at the National Religious Training School in Durham, N. C., July 6, 1912. The conference will last one week, and the visitors will be the guests of the school, without charge or expense of any kind. Every possible courtesy will be extended by the institution and by the citizens of Durham, who are among the most progressive in the entire Southland. It is certain that great good can be accomplished by an interchange of experiences and ideas among the recognized leaders of race thought and morals, and the meeting will doubtless be attended by the most influential clergymen from all sections of the country. The lure of the cities, weakness of the race along economic lines, and the dangerous tendency toward disease and the increased temptations growing out of our modern life, render such a conference a crying necessity for the near future. Dr. Shepard's call, in full, is as follows, and is self-explanatory:

Dr. Shepard's Call to the Ministers of the Nation.

To the Ministers of the United States:

At the request of many who are interested i nthe development of the race along all lines, I have been asked to call a conference of the colored ministers of the United States at the National Religious rTaining School, in the city of Durham, N. C., July 6, 1912.

This conference is for the purpose of discussing the moral, civil and spiritual [illegible] of the Negro, to study social problems and to devise some means of working along practical lines for the uplift of the race, especially through religious channels. We realize that the colored minister is the real leader of his people and that there should be co-operation between him and all others who are striving for the racial uplift. We believe that the colored minister holds the real key to the situation, and for this reason we desire to have a heart-to-heart conference of all ministers, irrespective of denominations.

Such practical questions as these will be discussed: What is the moral condition of the people in your community? What is the sanitary condition? What effort, if any, has been made to improve the sanitary conditions? Is crime on the increase? If not, what was the cause of its reduction? To what extent do you co-operate with the Civic Improvement Leagues? Has settlement work to any extent been conducted in your community, and if so, with what results? Many kindred subjects will be discussed.

The National Religious Training School invites all ministers to be their guests for one week, so that you will be at no expense while in the city of Durham. The railroads will be asked to co-operate in this movement to the extent of making very liberal rates. Durham is regarded as one of the most progresive cities in the country, and it will be a benefit and a pleasure for you to come and see what your own race is actually doing in Durham.

All ministers who contemplate attending this conference are requested to make the same known by January 1, 1912, so that arrangements can be made for thoeir accommodation. We will also be glad t haveo any practical suggestions that you may see fit to make, and they will be carefully considered.

JAMES E. SHEPARD, M. D.
President and Founder.

The excellence of the work that the conference plans to do and the well-known energy and experience of Dr. Shepard are positive guarantees that the movement will be a brilliant success. The event will be evocal in the history of the New South and the New Negro who is making this land blossom as the rose, and prosper beyond the most extravagant dreams of the fathers of the Republic. The conference will be largely attended by the representative ministers of the entire country.

DOINGS OF THE BISHOPS' COUNCIL

NEXT SESSION IN BALTIMORE, MD.

Editor Wright Appointed Delegate to Ecumenical Conference.—Reports of Bishops and General Departments Heard.

At the recent meeting of the Bishops' Council, at Wilberforce, O., all the active Bishops were present, except Bishops Salter, Heard and Johnson. Reports of the General Officers were heard and the condition of the church in general considered. Among the things done by the Council, the following are important:

The Council of Bishops elected Rev R. R. Wright, Jr., editor of the Christian Recorder; delegate to the Ecumenical Conference at Toronto, Canada, October 4-17, 1911. The Council of Bishops took no action on Mrs. Jennie Johnson's appeal for salary balance. The Council of Bishops recommended the Financial Secretary to pay Chaplain Steward two hundred dollars on account of expense to the Race Congress to meet in London next month. The Council of Bishops received the third annual report from each of our Bishops in Africa—Bishop Heard in England. Bishop Johnson's report shows advancement in the extension of privileges to operate and develop the church far beyond privileges granted before, and the erection of five new churches, two of which are constructed of iron and bricks. Bishop Heard was reported in the hospital in London. Hon. W. D. Crum, M.D., writes Bishop Heard a certificate to the effect that he should come to America. The Bishop's communication is from a hospital in England.

The Council of Bishops was tendered an invitation by Doctor Booker T. Washington, to hold this midwinter session at Tuskegee; had to decline because they had held two sessions in Alabama in seven years. They will meet in Baltimore, Md.

NINETEENTH ANNUAL SESSION.

BOARD OF CHURCH EXTENSION.

A Most Interesting and Profitable Session—A Concise Report Showing Scope of Business Clearly Outlined.

The nineteenth annual session of the Board of Church Extension met in Allen Hall, 631 Pine street, Philadelphia, Pa., Tuesday, April 25th, at 10.30 A. M. Bishop W. B. Derrick, presiding. Devotional services were led by Rev. R. B. Brooks, of Florida, announcing hymn, "All Hail the Power of Jesus' Name." Prayer by Rev. D. S. Bently, of Pittsburg, Pa. Scripture lesson by Rev. D. A. Roberts, of Chicago. The roll was called and all members answered present save Rev. Bruce H. Williams, Charlseton, S. C., who was absent, owing to his illness. Bishop Derrick made a few preliminary remarks on the duties of the board in its present session, referring incidentally to his connection with the society while he was missionary secretary of the church, and the church extension work was united with that of the missionary department. He referred to his appointment of B. F. Watson in 1891 to take charge of that part of his department work and bring in to the General Conference in 1892 plans for the organization of the Church Extension Society. At the conclusion of the bishop's remarks a number of visitors were introduced. General officers, G. W. Allen, editor of Southern Christian Recorder; R. R. Wright, editor and manager of the Christian Recorder, and Ira T. Bryant, secretary of the Sunday School Union. Revs. J. M. Connors, of Arkansas, and J. R. Ransom, of Kansas, members of the Financial Board. Revs. Theodore Gould, J. B. Stansberry, M. W. Thornton, J. L. Watkins, B. W. Arnett, W. H. Davis, ——— Shirley, J. C. Beckett, Rev. Sales, of New York; Rev. Thomas, presiding elder of West Virginia, and W. B. Anderson, of Uniontown, Pa.; M. C. Brooks and others of the Philadelphia Conference. Charles Stewart, associate press reporter, was also present.

The corresponding secretary, B. F Watson, submitted the nineteenth annual report, a brief synopsis of which is here given.

"The fiscal year of 1910-11 has been one of the most eventful years of our history. The business of the department, which is constantly increasing in volume and intricacies of more or less difficult solution, requiring at times our utmost strength of body and mind to solve, have been successfully controlled. Having obtained help of God, we have continued to this day and bring to you a report of our management of this important trust committed to our care."

Unfinished Business.

The secretary said: "An appeal was presented to you at our last meeting o aid in the purchase of St. Peter's Church, Baltimore, Md. The board failing to take action on the request, the secretary declined to act alone after your adjournment, but at the request of the pastor and bishop of the district, we submitted in letter the subject to the individual members of the board for a vote of yea or nay on the proposition. A count of votes resulted in over two-thirds against the proposition, thus saving the extension society from this outlay of its funds and enabling it to keep its obligation in the settlement of Bethel Institute, Cape Town, South Africa, entered into two years ago on the request of the Council of Bishops."

The secretary presented to the board the cancelled bond and mortgage, which had been sent to him by Bishop Johnson, and also read the bishop's letter of acknowledgment and thanks to the church in America for what he was pleased to term "a happy conclusion of an unhappy incident in the life of the Church in South Africa."

To the Rescue.

The following churches were reported saved to the Connection and deeded to the Board of Church Extension during the year: St. James and Ward Chapel, Augusta, Ga.; A. M. E. Church, Monroe, Ga.; West Fair Street Church, Atlanta, Ga.; Ward Chapel, Kansas City, Mo.

Quite an animated discussion arose over the subject presented in the secretary's report, under the heading of "Destructive Tendencies." It read: "Perilous dangers threaten the existence of churches in various parts of the country, where ambitious pastors, overly anxious to leave a monument for themselves, and a burdensome debt is usually the legacy of their successors. Contracts are made beyond the possibility of the church meeting them, thereby involving beyond hope the property secured by the fathers. The Extension Society is then called upon to save the Connection the disgrace of losing one of its important churches by auction.

"A fair sample of this subject may be better illustrated by a recent letter received from a pastor and his officers of one of our oldest and best churches in the Connection, where we have a mortgage of over $3,300, with interest amounting to $1,145.40. The pastor submitted to us his plans to tear down the old church adjacent to the one now occupied and erect in its place an office building, etc. To accomplish this, he asked that we waive our mortgage to enable him to place another mortgage of $9,000 on the property, making the total debt outside of the extension's over $18,000, or about $22,600, including the Church Extension debt. We advised against the project, and refused to waive our mortgage.

"Many other instances could be cited where churches have been financially involved far beyond the value of the property, and in every case the calamity has fallen on the successor to the contracting pastor. It is to be hoped that the next General Conference will give us some safeguard against the impending dangers that threaten us."

In the discussion of this subject, the trend of the whole argument was in keeping with the secretary's suggestion.

Concluding, the secretary said: "The year just closed has been one of the most exacting on the services of the secretary of any in our history. While we have attended comparatively few annual conferences, yet the special calls of a legal character as the representative of the department, has made it necessary for us to keep almost constantly on the go, which has resulted in great benefit to both the department and Connection in the saving of both property and money to the churches visited, as the report will show.

"But for the increase of Children's Day returns during the months of June and July, it would be almost impossible for us to render any tangible relief to the needy churches during these months, hence we urge the importance of a strict adherence to the law, requiring said moneys to be forwarded immediately to us after collection. It must be borne in mind that the Children's Day collection to the Extension Department is the donation fund for mission churches, and comes to us at a time when no other funds are being returned to us, as there are no conferences during the summer months. From this fund alone we were able to make donations to sixty-

one mission churches during the year. You can, therefore, see how essential this fund is to the success of this department."

At a recent meeting of the Bishop's Council which met in Mobile, Ala., Tuesday and Wednesday, Feb. 7th and 8th, and which was composed of the bishop's representing the A. M. E. the A. M. E. Zion, and the C. M. E. Churches; a commission of white Bishops of the M. E Church together with a commission of prominent colored ministers connected with the Methodist Episcopal Church proposed that the three colored Methodist Churches take over all of the members now connected with the Methodist Episcopal Churches. When this union is realized, the Methodist Episcopal Church north, and the Methodist Episcopal Church south will again unite and become as one.

TIMELY ADVICE TO CHURCHMEN

Dr. Ernest Lyon Makes Stirring Plea For Autonomy.

CONFERENCE ISSUES STATED.

Question of Future Relationship Between White and Colored Members of the Methodist Episcopal Church as a Body Will Be Leading Topic at Next General Conference.

12-14-11
Christian Recorder

By FRANKLIN P. JOHNSON.

Baltimore.—When the general conference of the Methodist Episcopal church meets in Minneapolis next May the question of the status of the colored membership of the denomination may be discussed at length. This discussion may take shape in measures for the increasing of the influence of the colored constituency, autonomy or segregation.

Within the past eighteen months three things have been discussed at considerable length by leading white and colored Methodist clergymen. Our race has at present a missionary bishop, Dr. I. B. Scott, for the work in Africa and a number of officials whose work is the partial oversight of the twenty-one conferences among our people in this country.

These officials are for the most part products of the schools which the denomination has maintained for the race since the civil war and are not openly committed to either segregation or autonomy, with but one exception. This exception is Bishop Scott, who hinted at possible autonomy in a widely read article in one of the denominational publications some months ago. Since then Bishop David H. Moore has suggested that colored men be elected to the bishopric and given oversight of the colored conferences.

He instances the separation of the Freedmen's Aid society from the southern educational board and the employment of a colored secretary by the former society to look after the work of the society in the conferences in support of his contention. After stating that a member of the race as superintendent would be inspiring to the colored members of the denomination he makes the following plea for autonomy:

We have been in the church over two-score years, reckoning from the close of the civil war. What have we been doing all this time? In some school, some say, undergoing training. Well, that is a good and noble thing, but when will be graduation day? Will there ever be a commencement day? Such a day is always inspiring to parents as well as to professors and pupils. Is there none worthy among the 300,000 pupils in training since 1850? Why is it that we have no commencement? Has it been the fault of the instructors or the pupils? Christendom is interested in the answer. Somebody is responsible for results. Either the instructors have failed to instruct or the pupils have been incapable of receiving instruction. In either case it is a reflection on all parties concerned.

In my judgment, anything is best that will throw us on our own resources; that will enable us to stand upon our own feet; that will enable us to act and to plan for ourselves as other independent denominations—any condition that will develop race consciousness, self reliance and self dependence. Whether that be autonomy or segregation, it would seem to make very little difference, provided it brought about the desired results. Personally I would prefer autonomy to segregation.

By autonomy I mean the plan suggested by the late Bishop Foster—to wit, that we remain exactly as we are in the mother church, but governing ourselves instead of being governed by the whites; that where we now have annual conferences presided over by white bishops they be presided over by colored bishops who meet with the white bishops in their semiannual gathering to plan for the work among both white and colored people; that we have a missionary, church extension, Sunday school union, Epworth league, Freedmen's aid and other connectional societies of our own, conducted exactly like the present ones, with the exception that instead of white secretaries, as we now have, they be colored secretaries. This arrangement would give us full fledged secretaries instead of the agents, as now

This arrangement would open up rea opportunities for development of the race would quicken its aspirations and give i an impetus that would be magical in it consequences. Surely no colored man who has the interest of his race at heart would object to a plan that had in it larger opportunities for us. What just reason can he give for not wanting such a plan? As to the matte of elections, he would sincely and hope, voting in his own convention for men selected for leaders, according to his own preferences and not as now constituted.

300,000 DISSATISFIED CHURCH PEOPLE.

Religious Herald

The phenomenal growth of Negro Church denominations and membership under their own governing bodies and laws, is one of the most significant and encouraging phases of the problem of manhood and citizenship that confronted the race after the War of the Rebellion The people rallied to the standards of the churches after the war as if they were the inheritance into which they were to come out of the black night of slavery, and by so doing put to confusion those who prophesied that, as free people, they would go to moral wreck and ruin, devoured by the vices of the white man which it takes him half his time and money to prevent from swamping him and his institutions. The upper and nether, the good and the bad among men in all lands, wage a relentless warfare for mastery. There is never any let up.

The Baptists, Methodists and other denominations that have representative church governments, predominate among Negroes, and they have a just right to pride themselves upon the vast membership they have gathered together and the valuable church property they have acquired and own. Their founders who builded upon very small beginnings could not have dreamed of the magnitude to which their work would grow. There are some five distinct Methodist Episcopal Church bodies, under separate names and government, that believe primarily in the same doctrines and preach the same Christian philosophy, other than the 300,000 that belong to the white Methodist Episcopal Church. Many efforts have been made in the past twenty years to effect consolidation of the Negro Methodist bodies, but very little progress has been made. The advantages to be derived from such consolidation are conceded, but some stumbling block has always been forthcoming, trivial in character, to prevent it.

Rev. Ernest Lyon, D.D., LL.D., ex-United States Minister to Liberia, a man charged to the muzzle with ideas and the necessary courage to back them, has put into pamphlet form a sermon of his on the condition that confronts the membership of the Methodist Episcopal Church, some 300,000 people, which he calls "autonomy." Dr. Lyon shows very conclusively that this membership occupies an unsatisfactory position in the church, tolerated only by the white membership, with small representation in the general councils and very little voice in the government of the church. They have only three of the general offices filled by General Conference vote—Missionary Bishop, Secretary of Freedman's Aid Society and Editor of the *Southwestern Christian Advocate*—with no hope of better representation or of ever securing the election of a regular Bishop, with residence in this country. "In this condition," Dr. Lyon says, "we are deprived of Episcopal representation among our own people, as well as representation in the National and State. We are swallowed up by the overwhelming number of whites in this imperfect union."

Dr. Lyon does not advocate separation from the parent Church, but we infer that he would not shrink from it. He offers the autonomy plan suggested by Bishop Foster. "Autonomy means," Dr. Lyon says, "that we remain exactly as we are in the Mother Church, but govern ourselves, instead of being governed by the whites,"—with their own conferences, bishops, secretaries and the like, a church within a church, in short. The plan looks inviting, but there is nothing of promise, and all of disappointment in it, we believe. A church governing body within a church governing body would be provocative of more discontent than now obtains.

If the 300,000 churchmen in whose behalf Dr. Lyon speaks with so much force and eloquence are convinced that their standing in the councils and government of the church will not be changed for the better, so that they will ultimately stand upon equality in all things with the white membership, they have only two courses open to them: First, to remain with the parent body and accept what they can get; or, second, to separate themselves from the parent body, organize a working organism of their own and take all of right which belongs to them as such independent body.

PRESBYTERIAN COUNCIL MEETS

Special to THE NEW YORK AGE.

12-2-11

Philadelphia, Pa., November 1.—The work of the Presbyterian Church among the colored people, as well as suggestions for the extension of the same were discussed at the eighteenth annual session of the Afro-American Presbyterian Council, which came to an end at Berean Presbyterian Church last Sunday night.

Prominent among those to take part in the various discussions were the Revs. Francis J. Grimke, Washington Matthew W. Anderson, Philadelphia; George S. Stark, Princeton, N. J.; Perry W. Sewell, Washingtonville, N. Y.; H. G. Miller, New York; W. R. Lawton, New York; John B. Reeve, Philadelphia; E. R. Eggleston, Newark, N. J.; W. A. Alexander, Brooklyn; L. Z. Johnson, Baltimore, and W. Edward Williams, Baltimore, who read an interesting paper on "Jim Crow Cars and the Federal Constitution."

The next session will be held at Newark, N. J. The following officers were elected: J. G. Carlile, Troy, N. Y., president; T. H. Amos, Paterson, N. J., vice-president; R. H. Armstrong, Philadelphia, Pa., recording secretary; Perry S. Sewell, Washingtonville, N. Y., and J. W. Lee, Philadelphia, treasurer.

CURRENT EVENTS

The Christian Recorder

The Colored people of Scranton have started a movement to raise $40,000 for a church and club house, where social settlement work can be carried on among our people in that city. The movement is under the personal direction of the Rev. George T. Smith, pastor of the A. M. E. Church and the Rev. T. W. Meanes, pastor of the Shiloh Baptist Church.

Booker T. Washington is expected to make an address to help raise the money.

Church-1911.

Board of Managers, S. S. Union

Remarkable Year's Work—Total Receipts, $42,234.98

Increase of $6,685.92 Over Last Year

Ord. an order 5-2-11

The Annual Meeting of the Board of Managers of the A. M. E. Sunday School Union was held in the office of the Secretary-Treasurer, May 10, 1911, at 10 o'clock a. m. The following brethren were present: Bishop C. S. Smith, Revs. W. H. Thomas, D. D., J. M. Turner, D. D., B. G. Gordon, D. D., Bros. Levi Adams, Richard Hill and T. Jefferson Rhodes. The meeting was called to order by the president, Bishop C. S. Smith. Opening song by Dr. William H. Thomas, "All hail the power of Jesus' name." Prayer by Dr. Thomas, and reading of the 46th Psalm.

Minutes of the previous meeting of May 18, 1910 were read by secretary Richard Hill, and approved. Report of the Secretary-Treasurer, Mr. Ira T. Bryant, was called for, which was read by him. Copy of same was placed in the hands of all present.

Distinguished visitors present were Bishop H. B. Parks, Rev. W. S. Brooks, Rev. A. S. Brooks, Rev. G. L. Jackson, Dr. C. V. Roman. Report of Secretary Bryant elicited quite a bit of favorable discussion, and each member of the Board appeared to be highly pleased with the work of the Union for the past twelve months.

REPORT OF SECRETARY-TREASURER SUNDAY SCHOOL UNION FROM APRIL 1, 1910, TO MARCH 31, 1911.

Receipts.	Month.	Disbursements.
$ 2944.02	April	$ 6782.93
2570.98	May	2646.47
5840.91	June	2440.69
2409.78	July	4704.06
848.52	Aug.	2076.18
5448.27	Sept.	2040.50
2423.93	Oct.	5260.53
1555.01	Nov.	1608.10
4994.70	Dec.	2929.41
3594.67	Jan.	4551.62
2329.97	Feb.	2699.09
7274.24	March	1916.17
$ 42234.98		$ 39655.75
3821.31	Cash Balance. Cash on Hand	6400.54
$ 46056.29		$ 46056.29

Total liabilities, both open accounts and outstanding notes, March 31, 1911 (See Exhibits "B" and "C")		$ 11337.01
Cash on Hand	$ 6400.54	
Money due us from other Departments, Annual Conferences, etc. (See Exhibit "A")	3983.03	10383.57
Total indebtedness of house over and above assets enumerated		$ 953.44

Increased Receipts.

Total receipts for present fiscal year	$ 42234.98
Total receipts for previous fiscal year	35549.06
Increased receipts this year, over receipts of previous year	$ 6685.92

OUR GROWTH.

	Receipts.	Increased Receipts.
March 31, 1907 to March 31, 1908 (last quadrennium)	$ 28,444.21	
March 31, 1908 to March 31, 1909	30,122.61	**$1,678.40**
March 31, 1909 to March 31, 1910	35,549.06	**5,426.45**
March 31, 1910 to March 31, 1911	42,234.98	**6,685.92**

Bishop Smith commends to the highest the great volume of work that has been done and stated that it will be greatly increased, if all the Sunday Schools are loyal to their own institution. He mentioned the complaint which we have about no preparations for our own boys and girls, and yet fail to support such institutions that would provide lucrative and decent employment for them.

Bishop Parks spoke in most commendable terms of the great progress being

for FORTY CENTS, and to all who order six or more for THIRTY-TWO CENTS each expressage paid.

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631 Pine St., Philada, Pa.

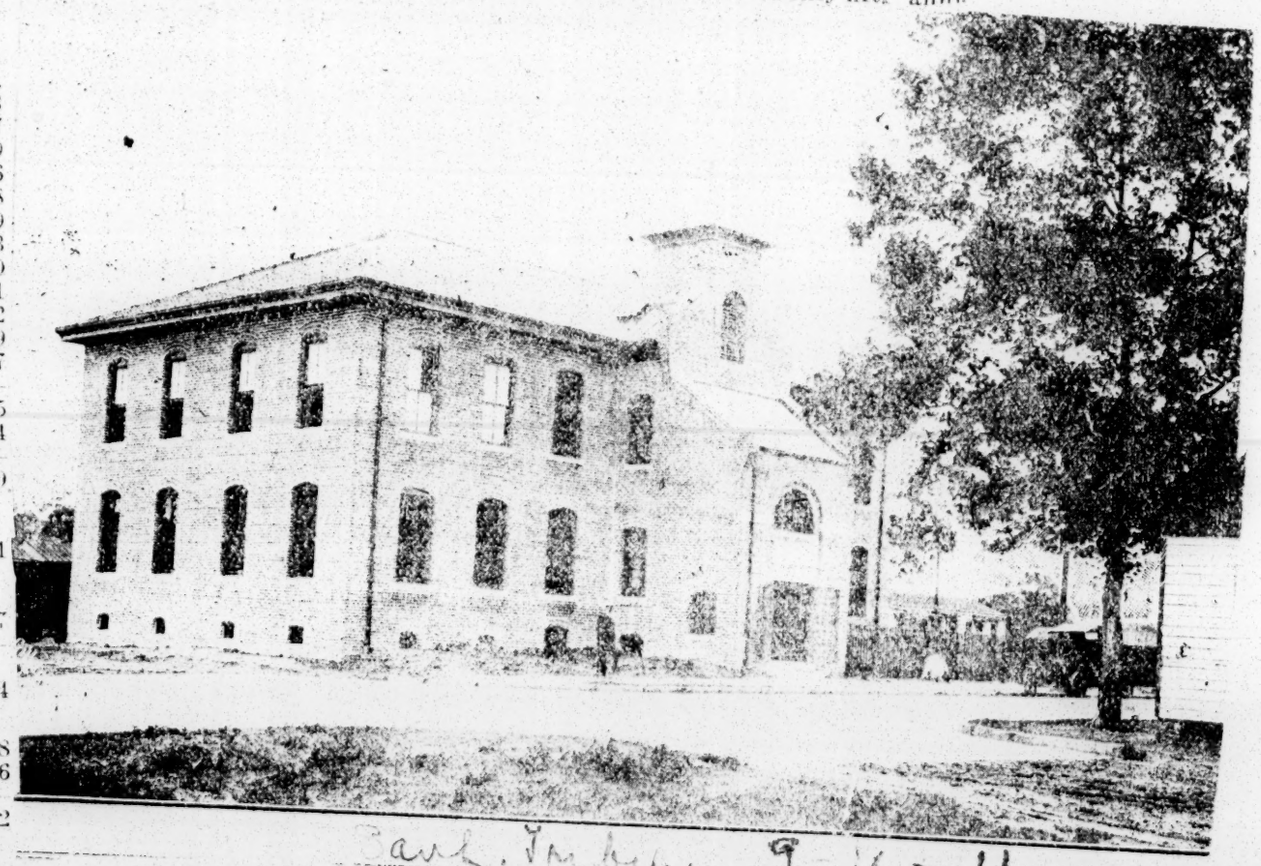
Don't delay. Remember we want your order now; not your money.

A WHITE MAN WRITES OF AN A. M. E. CHURCH SERVICE.

The following communication is [illegible] News of

TWENTY-FIFTH ANNIVERSARY OF KITTREL COLLEGE.

Kittrell, N. C., May 25.—A notable celebration of the twenty-fifth anni-



Park. Inst. 9-16-11

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

FINANCIAL REPORT OF THE A. M. E. CHURCH

[Continued from 1st page.]

the Board adjourned to meet in Kansas City in May, 1912.

The Secretary's report by districts follows:

DOLLAR MONEY RECEIPTS FROM APRIL 1ST TO MARCH 31ST, 1911.

First District.

	Amount	Increase	Decrease	Incr. over decr.
Philadelphia	$ 6,753.25	$240.50		
New Jersey	3,261.40	137.19		
New England	1,347.00	138.50		
New York	2,165.00	132.80		
	$13,526.65	$648.99		

Second District.

Baltimore	$ 5,971.65		$101.88	
Virginia	3,779.65	$287.75		
North Carolina	2,937.71	203.21		
West North Carolina	2,832.84	178.04		
	$15,521.85	$669.00	$101.88	$567.12

Third District.

West Virginia	$ 287.85		$ 60.85	
Ohio	1,558.55	$106.40		
Nova Scotia	102.10	15.14		
North Ohio	1,975.50	12.90		
Bermuda	173.90	60.85		
Pittsburgh	2,437.70	43.13		
	$6,535.60	$238.42	$60.85	$177.57

Fourth District.

Ontario	$ 278.50	7.92		
Michigan	1,253.00	64.25		
Indiana	2,309.00	142.45		
Iowa	4,545.25	183.98		
Illinois	3,002.00		$417.48	
Kentucky	2,017.50	17.50		
West Kentucky	1,630.23	112.98		
	$15,035.48	$528.08	$417.48	$110.60

Fifth District.

Puget Sound	$ 856.35	$123.20		
California	1,207.00	74.50		
Colorado	1,572.00	45.15		
Kansas	3,323.37	115.66		
North Missouri	2,936.19	4.24		
Missouri	3,888.50	50.00		
	$13,783.41	$412.75		

Sixth District.

So. West Georgia	$ 7,988.36	$117.97		
Atlanta	3,778.60	179.10		
Macon	6,089.75	250.44		
North Georgia	2,579.50	101.23		
Georgia	8,511.80	228.99		
	$28,948.01	$877.73		

Seventh District.

Columbia	$ 3,281.53		$2,398.27	
N. E. South Carolina	3,382.73		1,794.15	
South Carolina	9,218.15		79.67	
Piedmont	3,814.76	3,814.76		Dcr. over Incr.
	$19,697.17	$3,814.76	$4,272.09	$457.33

Eigthth District.

Mississippi	$ 2,958.69		$934.66	
North Miss.	4,486.00	$99.80		
Central Miss.	3,998.47		1525.44	
Northeast Miss.	1,772.06		471.97	
Louisiana	3,087.04		1053.99	
North Louisiana	1,933.26		808.04	
East Miss.	1,698.91	$1,698.81		Decr. over Incr.
	$19,934.43	$1,798.71	$4,794.10	$2,995.39

Ninth District

N. East Oklahoma	$ 1,149.80	$284.13		
Oklahoma	861.67	86.77		
Central Oklahoma	738.60	253.47		
South Arkansas	3,178.11	44.34		
East Arkansas	3,041.65	14.60		
Arkansas	3,702.05		$189.65	
West Arkansas	3,295.25	230.00		Incr. over decr.
	$15,967.13	$913.31	$189.65	$723.66

Tenth District.

West Texas	$ 2,755.85	$250.60		
Central Texas	2,466.80	191.18		
Texas	2,644.80	415.65		
Northeast Texas	3,342.70	505.75		Incr. over decr.
	$11,210.25	$1,364.18		

Eleventh District.

Florida	$ 1,984.54		$26.32	
West Florida	1,894.25	$113.00		
East Florida	4,129.06		128.29	
South Florida	4,094.00	369.50		
Central Florida	3,159.69	$157.25		Incr. over decr.
	$15,261.54	$639.75	$154.61	$485.14

Twelfth District.

North Alabama	$ 3,774.79	$174.69
Central Alabama	5,031.65	250.75
Alabama	5,172.55	592.55
East Alabama	3,454.00	308.05
East Tennessee	1,031.05.	30.55
Tennessee	2,841.71	59.21
West Tennessee	2,794.90	72.60
	$24,100.65	$1,488.40

Thirteenth District.

Sierra Leone	$ 156.00	$26.00

Fourteenth District.

Transvaal	$ 1,715.00	$60.00
Orange Free State, Cape Colony and Natal	1,270.00	384.50
	$2,985.00	$444.50

Christian Recorder 5-4-11

DIVISION OF BEHAVIORAL SCIENCE RESEARCH PTL 1

Church - 1911.

RELIGIOUS PUBLISHING HOUSES

Within the past year there have been vast improvements in the publishing interests of the great denominations. We told some weeks ago of the transformation made in the publishing interests of the Baptists of the State of Pennsylvania, in the taking over of the Banner Publishing Company by the Baptist State Convention, and the putting in of several thousand dollars worth of new machinery, making their publishing house possibly, one of the best equipped among the race in the North. Just a few months before, the M. E. Church installed the Southwestern Christian Advocate, which is the organ among the colored, in a new, up-to-date building, known as the Southwestern Building, in New Orleans, Louisiana, giving every facility to the editorial staff to bring out the excellent paper which they now publish.

The latest instance of improvement is that the A. M. E. Zion Publishing House at Charlotte, North Carolina. A few weeks ago, the old building in which they have been for some years, was disposed of at a price of more than eleven thousand dollars, and a new building, well equipped and more commodious, has been purchased. New machinery has been put in, including a linotype type-setting machine, and we are given to expect other vast improvements in the publishing interests of this church. A branch of the A. M. E. Zion Book Concern has also been established in Philadelphia at 129 South Eleventh street, and Bishop J. S. Caldwell is the custodian of the same. Thus, slowly the Negro church is waking up to the fact of the great power of printing.

When one studies the situation carefully, he is not at all surprised that our printing interests have been so sorely neglected. The great majority of members of our church forty years ago were illiterate, and if showed remarkable faith in education and in their better trained leaders, that they accomplished so much as they did in establishing the Book Concern and in supporting the Christian Recorder. But with the establishment of colleges and with the throwing open of the public schools to our people, an increasing education is demanding better material to read, and if we are to keep the young people whom we educate, we must furnish them with some wholesome and interesting reading material. It is folly to teach them to read and then leave them without proper reading material. It is hoped that the A. M. E. Church, which has been in the lead for one hundred years, in all educational and intellectual endeavor, will not close its eyes to the real necessity. In proportion as it neglects its newspapers and periodicals, the publication and distribution of its literature, in that same proportion will it cease to hold the interest of the thinking people of the church. In the twetieth century no propaganda, whether religious, social or political, will have its greatest success unless it makes liberal use of printers' ink.

THE BOOK CONCERN.

The Publishing Department.

The Publishing Department of the A. M. E. Church is located in Philadelphia and designated under the title of the Book Concern of the A. M. E. Church.

This is the oldest department in the A. M. E. Church. The Book Concern was incorporated in 1855, and is the oldest publishing house of the race now in existence. Its purpose is to publish the literature of the church: its hymn books, disciplines, study books, minutes, conference report blanks, and indeed, all the literature of the Church. It is the publication organ of the church--that is the instrument through which the Church makes its public announcements. It was established to do all of the printing and publishing of the Church.

THE PUBLICATIONS.

The publication department at present publishes only the Christian Recorder as its periodical publication. The Recorder was established in 1852, and is to-day the oldest periodical among our people in the world. It would be a very good thing if every African Methodist, indeed every Negro for that matter could read the history of the Book Concern and the Recorder,—with all of their short comings. It would fill them with just pride, to know that our church, in the darkest time of our history in this country, was a pioneer in all uplifting influences. What courage, what patience, what sublime faith, it must have taken for the pioneers of the Church to build so wisely! The Recorder and the Concern, for their historys' sake ought to occupy a most tender place in the heart of each loyal member not only of the Church but of the race.

But while the Recorder is the only periodical publication of this department located at Philadelphia, there are four others recognized by discipline, which says—"The publications of the department shall be The Christian Recorder, The Southern Christian Recorder, The Western Christian Recorder, The South African Christian Recorder, and the Voice of Missions, and such books and other publications as may be deemed necessary and profitable by the Manager and Board of Publication." The discipline also provides that the Manager of the Book Concern shall prepare and have printed a system of uniform annual conference blanks for statistical tables and pastors reports to correspond therewith.

It is thus seen that the design of the Publication Department is large in scope. It is to the Church what the Sunday School Union is to the Sunday School interests; it is to have the entire supervision of all publications. It is in this way that it will encourage co-operation and keep down competition and thus build up a strong department.

RICHARD ALLEN AND THE BOOK CONCERN.

In the first discipline published by Allen in 1817, we read these words under section 4 of the Temporal Economy of the African Methodist Episcopal Church: "Sec. IV. of the Book Concern. The profits of the books published by the authority of the General Conference or Convention shall go to the support of the traveling ministry, as annual Conferences from time to time may think proper Thus, it is clear that it was from the beginning thought that the Book Concern should pay, and that its profits should be distributed in some way to aid the Church.

CAN THE CONCERN PAY?

It ought to pay. If managed in a careful business-like way it can pay. If the original design is adhered to—to make it the organ of publication of the Church, printing its literature, minutes, Conference supplies, stationery, its periodicals, there is no doubt that it can pay.

WHAT HAS BEEN DONE THE PAST YEAR.

The statement that the Concern can be made to pay is based upon the experience of last year. Excluding monies received from stock and loans, the amount of actual cash receipts from March 1 to December 31, 1909, were $12,473.79, while the amount expended, not including that secured from stock and loans was $12,926.32, leaving a cash balance on hand January 1, 1910, of $437.47. But of the $12,926.32 spent during the ten months only $11,325.62 was spent on current debts and $710.70 on old debts which we had nothing to do with creating. This would make the actual cash gain about $1,148.17. Turning to the open accounts we found that December 31 we owed only $190.90 on the current business while we had owing us many times that amount. In other words, if we had been closed out on December 31, we could have met every obligation we incurred and still had a snug sum on hand.

POSSIBILITIES OF THE CONCERN.

The possibilities of the Book Concern are difficult to realize. With our organization we should have the largest printing office in the country. Take the Recorder for instance: We reported over 900,000 members and probationers at the last General Conference. If only one in ten subscribed there would be 90,000 subscribers—just think of it. We reported over 5000 ordained ministers, and 15,000 local preachers and exhorters, 32,638 stewards, 53,295 stewardesses, 19,759 Sunday School teachers. These leaders and officers in the Church who ought to read our Church paper, would, if they did so, give us a circulation of over 100,000 papers each week. This does not include class leaders and missionary women, trustees and other officers.

We reported 2,900,000 adherents, that is presumably people, who attend our Churches. If one in ten of them had a hymn book—really at least one-half ought to have hymn books—we should sell 200,000 hymnals, if we did anything like supplying our church with literature we ought to have enough printing to do to warrant us putting up a plant covering a whole block and employing 200 men and women of our race.

This is a possibility. Let no one say that we cannot, for we can. Faith, co-operation and strict business dealings will bring this about. Others have done it; why can't we. Let us start from to-day.

District Conference and Purchase of a High School Building, Freetown, Sierra Leone, Dec. 26, 1909.

Mr. Editor: I have just returned from Port Lokkoh, where we held our District Conference. Port Lokkoh is a town of several thousand native people. It was the stronghold of the Lokkohs. But they were driven out by the Timnees, who are now in possession. The King Alikí is an old gentlemen, sixty-three years of age. He is a Mohammedan in religion, and has thirty-six wives. He favors our church because we open up schools. He said they did not need any more religion. But as we brought books "for his children," it was good. As no people uneducated could exist long. Rev. M. T. Newland, our pastor here, is a native, but a Creole, and does not speak their language. Rev. J. Parks preached a sermon in their language and captivated the whole city. Mr. Prat, the postmaster, is a native gentleman of learning. He said, in addressing us, while I am a Christian, the Mohammedans are gaining more adherents than we are. He said that he could not say why, but Rev. H. M. Steady, our presiding elder, answered him by showing him that Mohammedanism did not allow interference with the people in living; it put no restrains on them. But tha Christianity made a complete change in their lines and in their habits. The District Meeting was well attended and made quite an impression. Prof. Sankah, our Vice-Principal, was a great pastor in this meeting. He led in our educational meeting. We were greatly helped by Postmaster Prat in all of our meetings. He escorted us to visit the King and gave a short history of our church. I see why the Mohammedans are growing so fast. It is because all rulers, except in one case are Mohammedans. Chief Smart is an African Methodist. But we do so little he is discouraged. While Sarah Gorham Mission has stood as a monument to her works, it has decayed and is falling down. Mrs. Tannen wrote me the ladies had a plan on foot to replace it.

The news that Sarah Gorham's Mission house would be rebuilt gave great joy to the people and none more than Chief Smart.

But right here at Christmas, and we had not heard from the Missionary Department since August. Mrs. Tanner came to our help.

We must say that the ladies' Mite Society is the strongest one under our foreign work. Many thanks, ladies, or what would we do but for your timely aid?

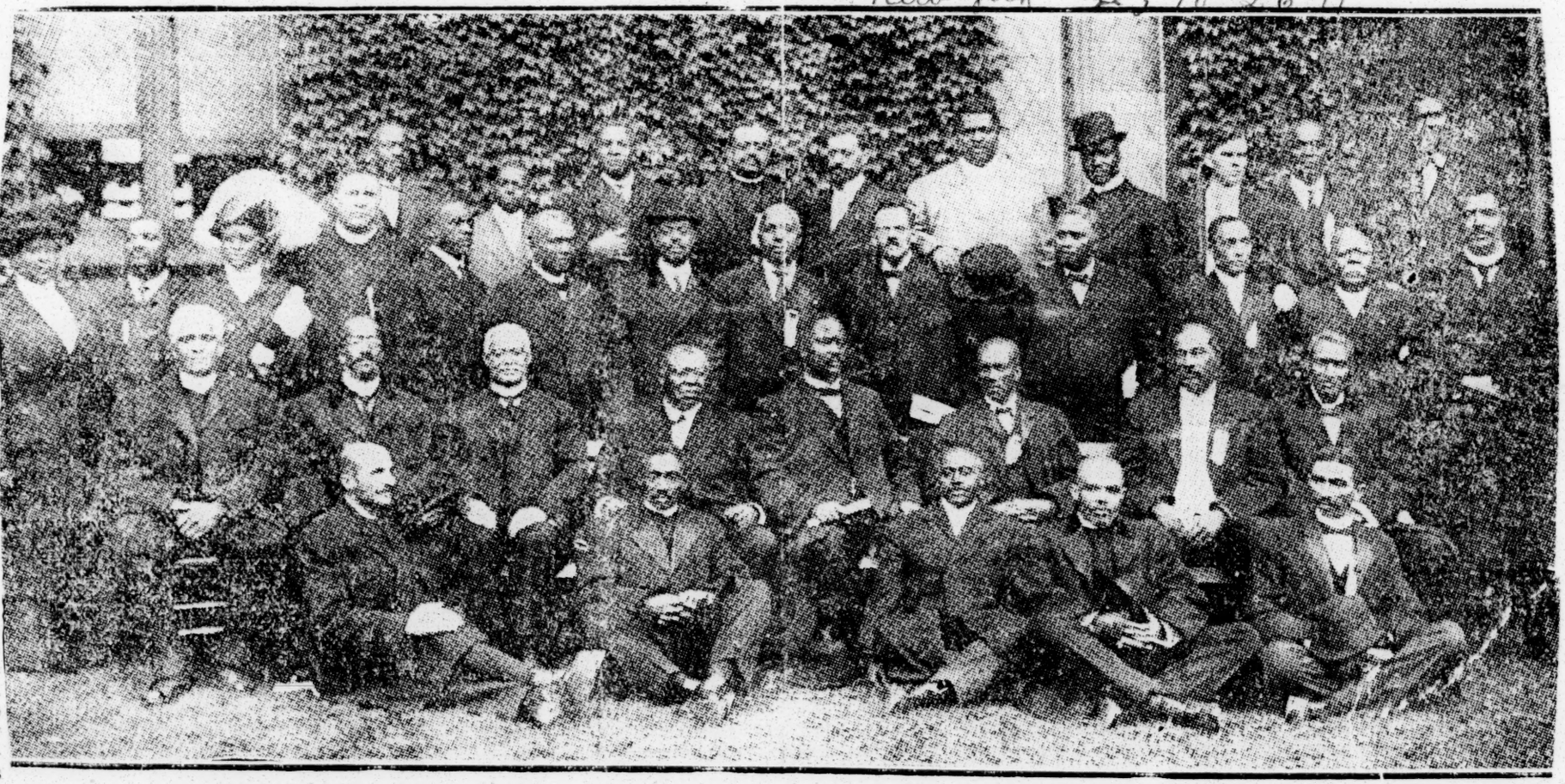
But our stay at Port Lokkoh gave us some of the experiences of the real missionary. We had our headquarters in a dirt house with dirt floor and no windows. Doors so small you get down to get in and out. "So we crept in and out." But we go right on at our work, expecting Bishops Parks, Flippen, Tyree and Lampton, to help us complete the year.

Good News! We have purchased the building in which we are teaching the A. M. E. Seminary and made the first payment. The men have done that out of their small salaries. What a noble sacrifice? Dr. Steady led in this I am going out to beg funds for my work after conference.

Yours in Christ,

W. H. HEARD.

New York Age, 12-26-11



COLORED DELEGATES TO ECUMENICAL CONFERENCE HELD IN TORONTO, CANADA

Church-1911.

A. M. E. BISHOPS IN COUNCIL—REPORT OF BOOK CONCERN

Christian Recorder- 6-15-11

EXTRACTS FROM REPORT OF THE BOOK CONCERN OF THE A. M. E. CHURCH TO THE COUNCIL OF BISHOPS AT WILBERFORCE, OHIO, THURSDAY, JUNE 15, 1911.

Wilberforce, Ohio, June, 15, 1911.

To the Bishops of the African Methodist Episcopal Church, in Council Assembled, Wilberforce, Ohio.

Dear fathers in Christ: Through the providence of an indulgent Heavenly Father, I am permitted to appear before you today to read a report of the year's work at 631 Pine street, Philadelphia, giving account of my stewardship as editor of the chief connectional organ of our church—The Christian Recorder, and manager of the publication department—the dual office which I have held for two years.

We began our fiscal year with illness, and for nearly five weeks I was confined to the Douglass Hospital; but in spite of this misfortune, our year has been one of reasonable success, the actual receipts from subscriptions and the sale of books going beyond those of the year previous, and I believe one of the largest in the history of the Book Concern.

The following table will exhibit the receipts and expenditures:

1910.	Receipts.	Expenditures.
Bal. April 1, 1910	$805.83	
April	943.31	$1384.06
May	1872.79	1542.97
June	588.30	1275.78
July	883.50	848.57
August	1446.65	1317.95
September	1423.44	1519.50
October	1909.87	1539.81
November	1472.05	1030.89
December	2097.45	2509.83
1911.		
January	1237.18	1414.27
February	2047.22	1276.91
March	1652.00	1903.75
Total	$18,379.59	$17,618.25
Balance on hand		761.34
	$18,379.59	$18,379.59
Rec'd from outside sources, donations, etc	187.25	
Actual bus.	$18,192.34	

Last year we received from the Executive Committee $1962.57 and a loan of $2000 from the Financial Secretary, making a total of $3962.57. This year we have received only $187.25, being the total received from the committee, donations, etc. In other words: this year the business has run itself with practically no outside aid. We have paid our back debts, $500 on the Old Town National Bank Note; $50 on W. B. Chew's note; $50 on Mrs. E. B. Mathew's note; $80 on old wages accounts, and less amounts smaller accounts, including interest on note held by Bishop Tanner and C. W. Satchell, and interest on $3766 of stock.

Bishop Campbell Estate Settled.

Since the close of the fiscal year, with the assistance of Dr. Jno. Hurst, Financial Secretary, we have paid off the notes held by the Campbell Estate. These notes were made twenty and seventeen years ago, respectively, and the interest alone amounted to $715, only $98 of which had been paid.

Assets and Liabilities.

The following table gives the assets and liabilities:

Assets.	
Real estate	$10,000.00
Machinery	3,245.00
Organ	50.00
Office fixtures	125.00
Type, cases, etc.	550.00
Linotype metal	325.00
Cuts and plates	400.00
Recorder and job paper	64.00
Merchandise	4,800.00
Accounts receivable	7,295.70
Cash	761.34
Total	$27,715.04

Liabilities.	
Old loans, notes, etc.	$4,438.27
Old Town Bank note	1300.00
Collett notes	3,805.13
Bonds	321.00
Accounts payable	1982.07
Wilberforce mortgage	5000.00
Wilberforce mtge. (int.)	3705.07
Total	$20,551.54

The above is a conservative statement of assets and liabilities. The real estate and machinery have been cut down several thousand dollars, and are represented at their real value. This shows that the Book Concern is not bankrupt. Our assets are seven thousand dollars more than our liabilities.

Old Notes.

The chief difficulty which we have is with the old notes, many of which are past due and can therefore, give us trouble in case our creditors become impatient or suspicious. I would suggest that steps be taken to pay these off.

Accounts Receivable.

You will note that the "accounts receivable" amounts to $7295.70. This represents money due the department by Conference, Ministers, etc. The difference between "accounts receivable" and "accounts payable" is $5313.63, which would represent clear profit. If some way could be devised by which to force those who make debts pay them the concern would have today a cash balance of $6000 with every current debt paid.

Paying the Concern Out of Debt.

Some discussion has been aroused with regard to paying the Book Concern out of debt. Knowing the situation as I do, I say advisedly, that if I had $8500 today I could pay every outside debt the Concern owes. This is but a small amount and I trust you reverend fathers will let me have this amount, and save us from disgrace of debts, some of which are ten to fifteen years standing.

Job Printing.

We have done 376 jobs of printing this year, printing 275,000 copies of the Christian Recorder, 15,000 hymn books, 22,000 Conference minutes, and over 25,000 other books, among which have been 5000 Coppin's Sermon Syllabi; 1000, Life of N. W. Brown; 1000, Jackson's Evolution and Life; 1000, Autobiography of Rev. A. H. Newton; 1000, J. M. Conner's Elements of Success; 1000, W. H. H. Butler's Ecclesiastical Law; 1000, Fickland's Christian Ministry, etc., etc., etc.

Improvements.

We have put in electric power, which has improved our capacity something like 50 per cent. We have put in a power stitcher, a large cylinder press and made other minor improvements.

New Machinery.

We need, chiefly, new machinery, and the difficulty is to make the first payment. We need a new cylinder press for the Recorder and large books, a new pony press, new cutter, new linotype machine. The cost of machinery we need is about $8000. If we had $1500 we could make the first payment and put all of this machinery in and pay for it in monthly instalments.

The Christian Recorder.

When we took charge of the Recorder it had about 3400 names. Now we get out 5100 papers every week, and our special editions go as high as 10,000. We were able to give more time to the editorial management this year than last, to the great improvement of the paper.

Separation of Offices.

At the recent meeting of the Board of Managers, it was unanimously agreed that the editorship and the managership should be separated, and that the General Conference be asked to elect a Business Manager who shall have charge of the business of the Book Concern and the Christian Recorder, and an Editor who shall edit the Christian Recorder. I am convinced that with the proper amount of capital, it would have been possible for one man to have conducted the whole business. Had the Committee which was given charge two years ago been able to have raised funds from the sale of stock as they proposed, so as to have enabled the Managing Editor to hire competent assistants, the plan of one man management would have easily succeeded; but without such assistance, it is impossible to run the double-headed business. I therefore agree most fully with the recommendation of the Board of Managers to separate the management from the editorship.

The Collett Case.

As I informed you last year, Mrs. Ruth M. Collett, Executrix for J. H. Collett, deceased, brought suit against the Book Concern. I do not take any responsibility whatever for Mrs. Col-

(Continued from 1st page)

lett's suit, because I did everything which was in my power to avoid it. I continually called the matter to the attention of the Chairman of the Executive Committee, but he gave me no relief. In a conference with Bishop Gaines, the Bishop suggested that I settle the matter with Mrs. Collett the best I could. I therefore went to her and suggested the following term of settlement: I told her that I had only very little cash and did not see where I could get a large amount just then; but that I would give her, the next morning, two hundred and fifty dollars, and fifty dollars per month thereafter, until the claim was paid. I told her I would guarantee this even if I had to go into my own pocket for it, as the Book Concern funds were low. I advised her to take this, at least, until the Executive Committee, or the Bishops' Council should dispose of the claim in some more satisfactory way. I begged her not to take the matter to court, telling her that it would possibly take two years to have it come up, and by that time I would have paid her something like fifteen hundred dollars. Her reply to me was that she wanted the matter settled at once, and that I must give her six hundred dollars immediately, or she would pay a white man a thousand dollars to force the Book Concern to pay. Since I had no six hundred dollars, and nowhere to get it, I was at her mercy.

In my report last year, I mentioned these facts to you, stating that there were five hundred dollars worth of notes improperly signed, to which I objected. When Mrs. Collett's case came to court, the presiding judge Judge Stack, upheld my contention that the notes were improperly signed; that Dr. Collett's book-keeper had no authority whatever to sign notes; that the notes were signed contrary to her power of attorney, which was only to sign checks, receipt for mail, etc., and made no mention whatever of notes; and that Dr. Collett could not re-delegate to her, a power delegated to himself, giving her authority to sign notes. Such, he said, was unheard of. But since it was shown that the General Conference had approved the claim, I made no further contest before the court. Mrs. Collett, therefore, got judgment, which judgment with the threat of selling us out in the next ten days, is now hanging over the Book Concern.

I wish to call attention, also to the fact, that not one cent of the amount claimed by Mrs. Collett was for debts made under my management. Every cent was incurred under the management of Dr. John H. Collett, and goes back to 1903. The present management was sued, but I beg you to notice that it was for money Dr. Collett himself had failed to pay, and not for money or goods which had passed through our hands.

MISLEADING STATEMENTS.

In this connection I may say that the statement issued over Mrs. Collett's signature contains several misleading statements, of which the following are instances:

1. She says that I acknowledged her account to be correct. This is false. I never have, and never will. On the contrary, it appeared to me to be a piece of jugglery. But what I did say was that I would accept without further investigation what the General Conference approved.

2. She says: "I offered to submit my evidence to twelve lawyers of Mr. Wright's own choosing. We were refused every time." This is absolutely false, and the more the thoughtful person thinks of it, the more absurd it appears. I did offer to arbitrate, selecting one elder in the A. M. E

Church, permitting her to select one and the two to select a third. But the "twelve lawyer proposition of Mr Wright's own choosing" I never heard of before reading it the other day.

3. Mrs. Collett says: "I got no salary or commission." This is false. MRS. COLLETT WAS ONE OF THE BEST PAID AGENTS THE CONCERN EVER HAD. Mrs. Collett got privileges which no agent of the Concern now gets. I estimate that MRS. COLLET and HER HUSBAND GOT COMMISSIONS FROM THE BOOK CONCERN UPWARDS OF FIVE THOUSAND DOLLARS.

I am not of a combative disposition; I hate to quarrel, and I generally have respect for a woman, and especially a widow; but I can hold my peace no longer. Mrs. Collett, in the statement above, is imposing upon the sympathy of good people, and as your servant, entrusted with the well being of one of the most important departments of this great church, I beg you not to be deceived. I am prepared to prove to you that Mrs. Collett is misrepresenting the facts when she says she got nothing for her services, and if you say so, publish a special report setting forth in detail the real facts in the case.

THE RECORDER ANNIVERSARY.

Beginning July 22, 1911, and continuing to July 22, 1912, will be the sixtieth year of the birth of the Christian Recorder.

Since this is the first time in the history of the race that one of its periodicals has reached such a ripe age, I have asked that it be made a year of jubilee, and that the Connection be called upon to celebrate. I am asking for 6000 new subscribers—or 100 new subscribers for each year of the life of the Recorder. Up to date at least fifty people have promised to send me fifteen subscribers. I am asking every pastor to send at least three and fifteen if possible by July 31.

The Centennial Building.

In 1916 the A. M. E. Church will be 100 years old. It began in Philadelphia, Pa. The Recorder and Book Concern are its oldest departments. The property longest held by the general church is located here. We therefore purpose to build a large six or seven story building in Philadelphia to be known as the "Richard Allen Memorial Building," with quarters sufficiently commodious to accommodate the printing plant, the editor of the Christian Recorder, the Missionary Secretary and the Church Extension Society.

Recommendations.

I beg you to consider the following recommendations:

The payment of the back indebtedness by the general church.

The appropriation of at least fifteen hundred dollars for new machinery.

That all the official church printing be done by the Book Concern of the A. M. E. Church, which is designed to be the publication department of the A. M. E. Church.

We recommend that a committee be appointed in each Annual Conference to take subscriptions for all the church papers and that the three Recorders be given to them for a stipulated price, and that this committee report to the editors of the papers just as the Dollar Money Committee, the Church Extension Committee and others report to their several departments. Only in this way do we feel that the department can be put on a paying basis.

That General Conference be asked to re-establish the offices of Editor and Business Manager as they were prior to 1908. That the Recorder Editor also be made editor of the Year Book.

Praying God's richest blessings upon you, I am,

Yours faithfully,

R. R. WRIGHT, JR.,
Editor Christian Recorder,
Manager Book Concern.

Church—1911.

NEGRO CHURCH LIFE

South Carolina 7-8-11

By REV. JAMES R. L. DIGGS, LYNCHBURG, VA.

The social status of the negro in America finds its highest expression in the church life of these people. The social philosopher who would make a careful study of them should by all means have accurate knowledge of their religious organizations, and of that inner life of the same which furnishes a true perspective through which the better and, therefore, the average negro may be seen.

Apart from the state, the church is the largest organization with which they have to do, it is the one great social power affecting their conduct—and because of its very character it calls forth the best elements in their nature. If, therefore, we consider its influence upon them from the social point of view, we will be fully repaid; for it seems beyond question that the church has done more to civilize the African than any other single agency. Through it the life of the negro people finds its most complete expression; in it, that life receives form and direction; under its care the moral and social are developed and refined, and to it society owes much for what has been accomplished.

There are three types of worship which belong to three distinct periods, though, in many cases, the older type has a strange persistence in being and continues as a reminder of other days. This persistence of types furnishes data for strong generalizations the truth of which we are inclined to accept because their bases are ever before us—the diverse forms of worship witnessed all about us where the negro has his churches. If the student of economic progress desires to place the results of his investigations beyond serious question, he makes a careful study of modern industrial life and especially of modern machinery in action. Information obtained at second hand would be unsatisfactory, for he knows that original investigations made according to scientific methods now in use would alone remove many fatal objections. This scientific spirit must be obeyed if any satisfactory study of the social life of the colored people is to be made.

For the sake of clearness we may treat the three types of worship as represented by three periods, well defined, in the church life of the American negro:

1. The period prior to 1865.
2. The transition period, 1865-1890, or thereabouts.
3. The period of improvement and adjustment to modern conditions, 1890 to the present.

We are now able to comply fully with the scientific method in our study of the earlier period and of the first 25 years of the second period, for it was during the beginning of the second period that the writer was born. By extensive reading and by conversation with men and women of both races and of various grades of intelligence, some knowledge of conditions has been obtained.

The first period dates from the introduction of negro slavery and continues about 245 years. During these years the Christian slave holders of the southern states were the principal missionaries to the African heathen brought to their doors by a fortuitous course of events. They did much to enlighten those dark and benighted beings fresh from a life of savagery and social degradation of the worst type.

Perhaps due credit has never been given to the old-time southern people for the great service they rendered to civilization by the instruction of these humble people in the ruder arts of a better life. Many must have been the sacrifices made in order to teach these untutored beings, these children of the forests and wilds of Africa. The thoughtful descendants of these early blacks will not forget this great and Christ-like service. Not only did this humble service affect the religious life of the southern people as a whole, but the entire social organization was slowly modified by it as a step preliminary to something better.

Whatever evil might have been associated with the earlier American life was due largely to conditions inseparable from the social features involved; and it seems wiser to study the circumstances of those days and to learn the valuable lessons they have to teach than to spend time in criticising unkindly a transitory type of civilization so far removed from our own as to make it difficult for us to give it full justice. We must not forget that the task of civilizing men is not an easy one, and that those early Americans did a grand and noble service in winning thousands of men from the densest heathenism.

As the slaves had not forgotten the fetichism of their native land, it was natural for them to mingle some of their crude forms with the new system of worship observed in the Christian church in America. Most of the heathen forms of worship were grotesque, as one might expect, but were held firmly by the slaves, as something sacred. In spite of the care and watchfulness exercised over them by some of their owners, the slaves occasionally observed some of their native rites. Even today there are found some traces of these ancient African forms of worship, especially in the lowest order of negro churches. In parts of South Carolina it is common for men and women in their religious services to join hands and shout and jump around their fellows until their physical strength fails them.

This is now confined fortunately to some country sections only and is peculiar to the most ignorant. This is a survival of ruder forms of mingled heathen and Christian worship of other days, and to this fact it seems that too little attention has been given by some writers in treating superstition among southern negroes. The strangest forms of worship now rapidly passing away have, in common, something of the African heathen and the American Christian. This worship, though crude, desultory and in many cases ineffective, had its power over the social life of the negro, and formed a basis for instructing him in the better way.

During the second period, 1865-1890, the colored preacher arose. During the former period the negroes attended the churches of their owners, and occupied, as a rule, seats in the gallery or elsewhere especially set apart for them. They thus enjoyed the ministrations of educated clergymen at a time when this was exceedingly desirable. At the downfall of the institution of slavery in 1865, when the negroes left these ministrations for one or another reason, there was, for a time, a retrogression in their forms of worship, and in some of their ideals. This was to be expected, for they had perhaps less than 50 moderately well-trained men to minister to the spiritual needs of more than 4,000,000 of human beings—a mighty host! About 1867, the various missionary societies began the work of educating preachers and teachers for these people—to this end schools were established at important centers, and, by 1875, a number of men of very moderate training entered the negro pulpits. During the next decade a great change was wrought in the church life of the people; superstition began to lose some of its power, fine church houses (too expensive in many cases) were erected and the membership largely increased. In the midst of much that one regrets and deplores there is the excess of good over evil. Since 1865 many improvements have been made and for a quarter of a century (1865-1890) the church has led in the development of a higher social ideal which is wielding great power in transforming the life of the colored people. Herein there is a great force making for industry, order and law. To these people the welfare of the home, the community, the state, the entire country, is a matter of concern and interest. The spirit of altruism is not unknown and the interest in mankind is real.

Whatever progress the negro has made is due, in a large measure, to the power exerted over him by the Christian church. Since the advent of the colored preacher, though with limited training, the race has gained in wealth and intelligence, and to these leaders is due great honor and credit for what has been accomplished. The northern missionary societies trained the negro preachers and thus made their great work possible. Through the perspective years of that work of training a class of workers seems of increasing importance and wisdom.

The third period may begin at some point between 1885-1895. This period saw a number of men with better preparation for leadership enter the field; they were more deeply impressed with the social significance of life, and labored to show that the Christian religion was not at variance with economic and civic progress, that political and social philosophy were not hostile to a higher religious life, but that these wide spheres of human activity and interest should make their proper contribution to the welfare of men.

As a result of this effort to lead the negro church to comprehend the social and economic side of its life, and to express this more positively in its business interests and social life, in its relations with all men, there is marked improvement, especially in the south. Under this leadership improvement in the home life has been so signal that the many generalizations made nowadays, but based upon conditions existent 15 or 20 years ago, are far from accurate. One must visit a large number of typical negro homes as they are today in order to speak wisely concerning them. He must remember that there are five millions whose life has not been reached by the influence of the church—five millions who are not far removed from barbarism. The improvement referred to must be sought, therefore, among the better class of the four millions who have been reached by the church. The unreached millions are a serious menace to the social order. The work of training and Christianizing has not kept pace with the increase in population. This is a matter worthy of serious thought at the hands of reformers and philanthropists, students of society and publicists, for the fact, rather than the method of dealing with it, is a matter of general concern. It is exceedingly hard for the four millions of negro people who have been reached to bear the responsibility for the conduct of five millions who are so very ignorant of their obligation to their fellowmen, to society. Do we wonder that there are many wrongdoers among them? The wonder is that the number is not much larger.

As a mere social force the church has been a great success so far as it has gone. To have reached more than four millions within half a century is no small accomplishment. In view of what has been done it seems safe to say that with a larger number of trained leaders, such as our higher institutions are preparing for the ministry of unselfish service, the masses will eventually be helped, elevated. The higher education of a sufficient number of men for leaders of the vast industrial masses throughout the southland is a sure way of accelerating the great work of social betterment among the negroes; for, with few exceptions these leaders direct the largest interests among them today.

Few men, perhaps, will be inclined to question the value of the church as a social power when they reflect upon present conditions in the light of the past. Many organizations which minister to the aesthetic and intellectual life of progressive white men are unknown to the masses of the black men of the south, hence the churches and benevolent organizations must serve many purposes, and minister to the entire spiritual nature.

The large attendance of negro children at public schools, south, is another result. The trained leader urges industry, thrift, economy, education and righteousness upon the people, and in this way the influence of the church upon negro life has been a matter of great importance. Through it he has been introduced to some phases of American life and modern civilization, and if a wise conservatism shall avoid the threatened error of exalting the industrial type of education unduly at the expense of that equally important type of education under which the present economic and social status has been attained; if the making of the mere breadwinner shall not be prized above the development of men who will earn bread; if the mere human machine shall not be idolized to the utter neglect of the

trained man with all the powers of initiative set free, we may expect even greater results through that higher type of life which is being slowly but surely developed in the negro churches.

A more extended study of the present economic position of the negroes, together with their possessions in real and personal property would be very instructive; indeed, it would show that the work of training leaders for these people was very opportune. Apart from the merit of Christianity per se, it surely has great value as a social power in the life of these millions, and it is to this phase of the matter that we desire to give special emphasis. It has done much to make the negro more economical, thrifty, humane and altruistic, and it is a matter of common observation that the social life of the churchgoers among these people is far above that of their unfortunate fellows all about us. These facts will appeal to the considerate judgment of philanthropic men for sympathy and support in the training of black men for leadership. In the "College-Bred Negro" a publication of the Atlanta university, 1900, Dr. DuBois shows that the negro educated in the higher institutions of learning, north and south, is a progressive and industrious member of society, and that these men are, in nearly every case, found working for the elevation of their fellows throughout the southern states. They are the advocates of peace, order and good will to all men. It is the poorly trained men who are rash and dangerous as leaders of a vast multitude of unreached people.

If a wise philanthropy shall see to it that a better class of leaders shall be supplied to meet the pressing needs of the millions of blacks who, because of their great poverty, cannot supply them themselves; if wise and conservative men and women will only see to it that higher and industrial education is wisely provided to the end that the church may enjoy the ministrations of broad-minded men, the social and economic life of the blacks will be constantly improved through the far-reaching influence of the negro church.

Virgiania Union University,
Richmond, Va.

FINANCIAL REPORT OF THE A. M. E. CHURCH

THIRTY-NINTH ANNUAL REPORT OF THE FINANCIAL DEPARTMENT AND THE THIRD ANNUAL REPORT OF THE QUADRENNIUM.

Dr. John Hurst, Financial Secretary.

(By A. J. Carey, Secretary of the Board.)

Washington, D. C., April 22, 1911.

The Financial Board of the A. M. E. Church met in departmental headquarters, Wednesday, April 19th, as per discipline, at 9.30 A. M., Bishop Henry Blankton Parks, D.D., presiding, Rev. John Hurst, D.D., Financial Secretary.

Devotional exercises conducted by the president: Invocation, Dr. N. B. Sterrett.

The following members were present representing their respective districts, to wit:

First District, Rev. A. L. Murray; Second District, Rev. John T. Jenifer; Third District, Rev. Charles Bundy; Fourth District, Rev. A. J. Carey; Fifth District, Rev. J. R. Ransom; Sixth District, Rev. E. W. Lee; Seventh District, Rev. N. B. Sterrett; Eighth District, Rev. W. T. Strong; Ninth District, Rev. J. M. Conner; Tenth District, Rev. P. C. Hunt; Eleventh District, Rev. A. J. Kershaw; Twelfth District, Rev. C. H. Shelto; absentees, Mr. C. H. Johnstone of the Thirteenth and Mr. A. Fortune of the Fourteenth Districts.

Bishop H. B. Parks officially announced to the Board the deaths of its late president, the beloved Bishop Abraham Grant, D.D., and its former Financial Secretary, recently elevated to the Episcopacy, Bishop E. W. Lampton, D. D. Out of respect to the memory of these fallen chieftains the following committees on "Memoriam" were appointed to draft suitable resolutions—On the life and labors of Bishop Lampton, Drs. W. T. Strong and J. M. Conner; on the life and labors of Bishop Grant, Revs. A. J. Carey and J. R. Ransom. The Board adjourned for one hour.

Upon reassembling, resolutions were read by Drs. Ransom and Strong. Eulogistic addresses were made by Drs. A. J. Kershaw, N. B. Sterrett, J. I. Lowe, the Hon. J. C. Napier, Dr. E. W. Lee and Bishops Tanner and Parks. The resolutions were then adopted with bowed heads and silent prayer.

The Quadrennial Committees were reannounced by the president as follows:

Auditing—Drs. J. T. Jenifer, E. W. Lee, J. M. Conner, N. B. Sterrett and A. J. Kershaw.

Appropriations—Drs. Charles Bundy, W. T. Strong, C. H. Shelto, J. R. Ransom and Mr. C. H. Johnstone.

Buildings and Grounds—Drs. A. L. Murray, P. C. Hunt, A. Fortune, A. J. Kershaw and J. T. Jenifer.

Resolutions—Drs. A. J. Carey, J. R. Ransom and Charles Bundy.

Recommendations—Revs. P. C. Hunt, W. T. Strong and J. R. Ransom.

Dr. John Hurst, Financial Secretary, then submitted his report. Round after round of applause burst forth as district after district showed steady increase over last year.

The increases by districts as will be seen by a following statement were as follows: First Dist., (Bishop W. J. Gaines) $649.99. Second District (Bishop L. J. Coppin) $567; Third District, (Bishop W. B. Derrick) $60.85; Fourth District (Bishop C. T. Shaffer) $110.60; Fifth District (the late Bishop A. Grant) $412.75; Sixth District, (Bishop C. S. Smith) $877.73; Ninth District, (Bishop J. S. Flipper) $189.65; Tenth District (Bishop Evans Tyree) $1,364.18; Eleventh District (Bishop M. B. Salter) $485.14; Twelfth District (Bishop H. B. Parks) $1,488.40; Thirteenth District, Sierra Leone Conference (Bishop W. H. Heard) $56.00; Fourteenth District (Bishop J. A. Johnson) $444.50.

It will be seen from the above that the largest increase by districts came from the twelfth (Tennessee and Alabama), over which the distinguished President of the Financial Board, Bishop H. B. Parks presides, while the Tenth (Texas), led by the aggressive and eloquent Bishop Tyree pushes close and seizes second place. "The Georgia Regulars," under the leadership of the gallant Bishop Smith, gracefully accepts the third.

Two districts only show decreases, the seventh and the eighth. Drs. N. B. Sterrett and W. T. Strong representatives of these respective districts, explained their unavoidable decrease to the satisfaction of the Board. The death of Bishop Lampton so shortly before his conferences and the consequent depression upon the Church throughout his district easily accounted for the decrease there. With the "Noble Old Roman and Invincible Leader," Bishop Henry McNeil Turner, now at the head of the eighth and the unquestioned loyalty and devotion of the ministers and members of Mississippi and Louisiana, the Board feels confident that next year's reports will more than counter-balance last year's decrease.

Other items in the Secretary's report that elicited applause were the facts that the last dollar of indebtedness upon Bethel Institute, South Africa, has been paid, and that institution is now free from all debts; that the last dollar of connectional obligation to the Metropolitan Church, Washington has been paid and the connection released; that the total Dollar Money collections for the year amounted to $202,663.17; that the unencumbered assets of the Financial Department amount to $37,800; and that there is today a balance cash in bank of $53,004.

The report contained a series of recommendations, etc., which were regularly referred to the proper committees.

The Auditing Committee, which had been at work two days examining the books, vouchers, stubs, etc., reported, commending the Financial Secretary for the neatness and accuracy of his books, the splendid shape and condition of the department, and his faithfulness to every duty and detail.

The Financial Secretary was empowered to pay the note of $500, given by the Publication Department. Said note being endorsed by a former Financial Secretary, J. C. Armstrong, the financial department to pay half of the interest accrued thereon, and the publication department the other half.

The recommendations of the Bishops' Council to pay to the estate of the late Dr. H. T. Johnson a sum equal to his salary for the present year was not concurred in.

Respecting the request of Bishop for a sum equal to his passage money from Africa to America that he might return home, the Financial Secretary was authorized to advance Bishop Heard said sum (as a loan if he desired) and charge it up against his salary.

A letter was received from Bishop Lee requesting an appropriation for the expenses of Dr. T. G. Steward in preparing a proper exhibit of the A. M. E. Church at the Congress of the Races in London. The Board regretted that it had not power to act in keeping with the Bishop's suggestion.

The Financial Secretary was ordered to go to Colorado Springs and inspect title, buildings and grounds of the proposed "Preachers' Home" before paying the $2,000 as recommended by the Bishops' Council.

A committee consisting of Drs. A. J. Carey, E. W. Lee, J. R. Ransom, P. C. Hunt, C. H. Shelto and A. L. Murray, was appointed to visit certain congressmen and lay before them a memorial protesting against the proposed repeal of the 14th Amendment. Bishop H. B. Parks and Dr. John Hurst accompanied the committee as honorary members. Congressman Martin B. Madden, of Illinois, was chairman of the Congressional delegation upon whom the committee waited. Assurances were cheerfully given that the Illinois, Kansas and other delegations in Congress would use their every effort to defeat the enactment of the nefarious Hardwick bill.

The following distinguished gentlemen graced the Board with their presence and were extended the courtesies thereof: Bishop B. T. Tanner, Drs. J. I. Lowe, S. P. Felder, B. F. Watson, J. G. Martin, W. T. Vernon, L. M. Beckett, L. C. Curtis, C. H. Stepteau and Messrs. J. C. Allen and Peter R. Lee, and the Hon. J. C. Napier, Register U. S. Treasury.

Mrs. K. Bertha Hurst, wife of the Financial Secretary, received a vote expressive of the sincere thanks of the members of the Board for the deep concern and solicitude which she manifested for their comfort and welfare, and the gracious manner of her unbounded hospitality.

Mrs. M. E. Cheeks, clerk of the department, was highly commended and thanked for the assistance she so ably rendered in facilitating the work of the Board.

After voting this session one of the most successful and the Financial Secretary's report the best rendered.

Church—1911.

NINETEENTH ANNUAL SESSION.

BOARD OF CHURCH EXTENSION.

A Most Interesting and Profitable Session—A Concise Report Showing Scope of Business Clearly Outlined.

The nineteenth annual session of the Board of Church Extension met in Allen Hall, 631 Pine street, Philadelphia, Pa., Tuesday, April 25th, at 10.30 A. M. Bishop W. B. Derrick, presiding. Devotional services were led by Rev. R. B. Brooks, of Florida, announcing hymn "All Hail the Power of Jesus' Name." Prayer by Rev. D. S. Bently, of Pittsburg, Pa. Scripture lesson by Rev. D. A. Roberts, of Chicago. The roll was called and all members answered present save Rev. Bruce H. Williams, Charleston, S. C., who was absent, owing to his illness. Bishop Derrick made a few preliminary remarks on the duties of the board in its present session, referring incidentally to his connection with the society while he was missionary secretary of the church, and the church extension work was united with that of the missionary department. He referred to his appointment of B. F. Watson in 1891 to take charge of that part of his department work and bring in to the General Conference in 1892 plans for the organization of the Church Extension Society. At the conclusion of the bishop's remarks a number of visitors were introduced. General officers, G. W. Allen, editor of Southern Christian Recorder; R. R. Wright, editor and manager of the Christian Recorder, and Ira T. Bryant, secretary of the Sunday School Union. Revs. J. M. Connors, of Arkansas, and J. R. Ransom, of Kansas, members of the Financial Board. Revs. Theodore Gould, J. B. Stansberry, M. W. Thornton, J. L. Watkins, B. W. Arnett, W. H. Davis, ——— Shirley, J. C. Beckett, Rev. Sales, of New York; Rev. Thomas, presiding elder of West Virginia, and W. B. Anderson, of Uniontown, Pa.; M. C. Brooks and others of the Philadelphia Conference. Charles Stewart, associate press reporter, was also present.

The corresponding secretary, B. F Watson, submitted the nineteenth annual report, a brief synopsis of which is here given.

"The fiscal year of 1910-11 has been one of the most eventful years of our history. The business of the department, which is constantly increasing in volume and intricacies of more or less difficult solution, requiring at times our utmost strength of body and mind to solve, have been successfully controlled. Having obtained help of God, we have continued to this day and bring to you a report of our management of this important trust committed to our care.'"

Unfinished Business.

The secretary said: "An appeal was presented to you at our last meeting to aid in the purchase of St. Peter's Church, Baltimore, Md. The board failing to take action on the request, the secretary declined to act alone after your adjournment, but at the request of the pastor and bishop of the district, we submitted in letter the subject to the individual members of the board for a vote of yea or nay on the proposition. A count of votes resulted in over two-thirds against the proposition, thus saving the extension society from this outlay of its funds and enabling it to keep its obligation in the settlement of Bethel Institute, Cape Town, South Africa, entered into two years ago on the request of the Council of Bishops."

The secretary presented to the board the cancelled bond and mortgage, which had been sent to him by Bishop Johnson, and also read the bishop's letter of acknowledgment and thanks to the church in America for what he was pleased to term "a happy conclusion of an unhappy incident in the life of the Church in South Africa."

To the Rescue.

The following churches were reported saved to the Connection and deeded to the Board of Church Extension during the year: St. James and Ward Chapel, Augusta, Ga.; A. M. E. Church, Monroe, Ga.; West Fair Street Church, Atlanta, Ga.; Ward Chapel, Kansas City, Mo.

Quite an animated discussion arose over the subject presented in the secretary's report, under the heading of "Destructive Tendencies." It read: "Perilous dangers threaten the existence of churches in various parts of the country, where ambitious pastors, overly anxious to leave a monument for themselves, and a burdensome debt is usually the legacy of their successors. Contracts are made beyond the possibility of the church meeting them, thereby involving beyond hope the property secured by the fathers. The Extension Society is then called upon to save the Connection the disgrace of losing one of its important churches by auction.

"A fair sample of this subject may be better illustrated by a recent letter received from a pastor and his officers of one of our oldest and best churches in the Connection, where we have a mortgage of over $3,300, with interest amounting to $1,145.40. The pastor submitted to us his plans to tear down the old church adjacent to the one now occupied and erect in its place an office building, etc. To accomplish this, he asked that we waive our mortgage to enable him to place another mortgage of $9,000 on the property, making the total debt outside of the extension's over $18,000, or about $22,600, including the Church Extension debt. We advised against the project, and refused to waive our mortgage.

"Many other instances could be cited where churches have been financially involved far beyond the value of the property, and in every case the calamity has fallen on the successor to the contracting pastor. It is to be hoped that the next General Conference will give us some safeguard against the impending dangers that threaten us."

In the discussion of this subject, the trend of the whole argument was in keeping with the secretary's suggestion.

Concluding, the secretary said: "The year just closed has been one of the most exacting on the services of the secretary of any in our history. While we have attended comparatively few annual conferences, yet the special calls of a legal character as the representative of the department, has made it necessary for us to keep almost constantly on the go, which has resulted in great benefit to both the department and Connection in the saving of both property and money to the churches visited, as the report will show.

"But for the increase of Children's Day returns during the months of June and July, it would be almost impossible for us to render any tangible relief to the needy churches during these months, hence we urge the importance of a strict adherence to the law, requiring said moneys to be forwarded immediately to us after collection. It must be borne in mind that the Children's Day collection to the Extension Department is the donation fund for mission churches, and comes to us at a time when no other funds are being returned to us, as there are no conferences during the summer months. From this fund alone we were able to make donations to sixty-one mission churches during the year. You can, therefore, see how essential this fund is to the success of this department."

Financial Summary and Property Acquired.

"The following properties have been deeded or contracted for to the Board of Church Extension during the year, with approximate value:

Ward Chapel, Kansas City, Mo.	$4,500
St. James, Augusta, Ga.	1,500
Ward Chapel, Augusta, Ga.	1,500
A. M. E. Church, Monroe, Ga.	700
West Fair Street, Atlanta, Ga.	2,000
Total property valuation in 1910	133,700
Property valuation, 1911	$143,900

Financial Summary of Receipts.

To Dollar Money, percentage (10 per cent.)	$19,190.2
To 50 per cent. Children's Day	4,626.39
To loans returned	1,623.80
To interest returned	1,293.09
Special Conference Expense of C. D. programme	319.35
Special appropriation from Financial Department for Bethel Institute, Cape Town	1,575.00
From Educational Department for Bethel Institute, Cape Town, South Africa	525.00
From Missionary Department for Bethel Institute, Cape Town	50.00
Other special receipts	109.10
Total receipts, 1910-1911	$29,311.95
Balance from March 31, 1910	16,182.57
Grand total received to March 31, 1911	$45,494.52

Disbursements.

By loans	$12,084.39
Donations, regular and special appropriations	8,770.00
Department disbursements	6,422.02
Office expenses	1,657.17
Total disbursements	$28,933.58
Balance to March 31, 1911	$16,560.94
Liabilities	11,585.16
Cash over liabilities	$4,975.78

Assets.

Loans and interest	$220,061.21
In realty	143,300.00
Office furniture	500.00
Balance, March 31, 1911	16,560.94
Total assets	$381,022.15
Liabilities	11,585.16
Assets over liabilities	$369,436.99

At the conclusion of the reading of the report, it was on motion referred to the various committees, and the board took a recess till 3.30 o'clock, to reassemble in the parlor of Allen A. M. E. Church.

Afternoon Session.

The Auditing Committee, which met the day preceding the meeting of the board, were ready with their report, which was read by their secretary, R. B. Brooks, of Florida, as follows:

To the President and Members of the Church Extension Board of the A. M. E. Connection:

We, your committee appointed to audit the books of the secretary and treasurer of this board, beg leave to submit this as our report:

We have had before us for our consideration the books, vouchers, checks, notes, receipts and bank book of this department, and have examined every return, as well as every dollar paid out by the department, and we are pleased to report to you that we find every dollar of receipts and disbursements properly charged, entered on the books and credited where it rightfully belonged.

We commend the secretary on the neatness of his books and for the simplicity of his system. We find the expenses for running this department reasonable and economical.

We believe Dr. Watson to be a faithful, honest and conservative servant of the A. M. E. Church.

We, therefore, recommend that his books, papers and accounts be approved, as shown by his report, and we recommend him to the church as a faithful and worthy official.

We heartily give him our unqualified endorsement, as the proper kind of secretary that the Connection ought to have.

Respectfully submitted,
J. I. LOWE, Chairman.
R. B. BROOKS, Secretary.
D. P. ROBERTS.

Pending the adoption of the Auditing Committee's report, the members of the board made short addresses commending the secretary for his faithful services and business tact in the management of the department. The report was adopted.

Report of Committee on Appropriation.

We, your committee, beg leave to submit our report. In consideration of the financial conditions of the country and of this department, we recommend that the appropriation for the ensuing year be made to the districts as follows:

First District, $1100; Second, $1200; Third, $1000; Fourth, $1000; Fifth, $1200; Sixth, $1500; Seventh, $1100; Eighth, $1100; Ninth, $1200; Tenth, $1100; Eleventh, $1000; Twelfth, $1100.

Respectfully submitted,
S. P. FELDER.
F. F. WASHINGTON.

Pending a motion to adopt, amendments were offered to raise the amount apportioned to certain districts, but the committee reminded the board that by the rules of the department all loans and interest sent in during a fiscal year are added to the appropriation, which will increase the district's appropriation to any amount they may collect from this source. The report was adopted.

Committee on Ways and Means reported as follows:

In view of the fact that the secretary reports $56,171.44 due as interest on loans, we recommend that the secretary call the attention of the bishops to page 376 of the Discipline, to the section known as "the law as amended, 1904, which provides that where churches fail to pay as obligated the annual conference must settle the claim out of any funds not otherwise appropriated."

Second, we recommend that the secretary issue again to each annual conference the printed leaflet or statement showing the amount of interest and loans due within its bounds.

Third, we request the secretary to

urge the bishops as administrators of the law and guardians of the interest of the Connection, to specifically inquire as to the amounts due the department in each case within their jurisdiction and appoint a committee on loans from the Church Extension at each of their annual conferences.

(Signed) T. N. M. SMITH,
E. W. WILLIAMS,
J. C. C. OWENS,
R. C. RANSOM

On motion to adopt the report, it was moved that each member of the board be requested to write each brother in his district who is indebted to this department a personal letter, urging the payment of the claim. The motion was amended that the Bishops' Council be requested to add to the list of their standing committees, a committee on Church Extension to look after loans and interest.

The report and amendments were adopted.

The Committee on Applications, through its chairman, submitted its report to the effect that all applications filed during the last fiscal year be laid aside as unallowed, except in cases where the bishop of the district shall request their renewal for the appropriation of 1811-1812.

R. H. W. LEAK,
J. C. C. OWENS.

On motion the report was adopted

Evening Session.

Memorial service at Allen A. M. E. Church, 8 P. M., Bishop W. B. Derrick presiding.

Opening hymn was announced by Dr. D. P. Roberts.

Prayer, Dr. T. N. M. Smith.

Scripture lesson by Dr. D. S. Bently.

Dr. J. I. Lowe, for the Committee on Memoirs, read the report as follows:

To the Bishop and Members of the Church Extension Board and Friends:

We, your committee on memoirs, submit the following report:

Whereas, In the providence of Almighty God, He has seen fit to remove from our association and from the councils of the Church two of our bravest and best leaders in the persons of the Rt. Revs. E. W. Lampton and Abram Grant, men of sterling qualities, consecrated powers and great devotion to the interest of their church and race; and

Whereas, In the death of these two great leaders the church and the race have sustained great and seemingly irreparable loss; therefore, be it

Resolved, That we how in humble submission to the will of Him who doeth all things well and pray Him who is the great head of the church to raise up others upon whose shoulders shall fall the mantle of the departed heroes.

Respectfully submitted,
D. P. ROBERTS,
D. S. BENTLY,
J. I. LOWE.

Drs. R. C. Ransom and S. P. Felders spoke in eulogy of Bishop E. W. Lampton.

Drs. J. C. C. Owens and R. B. Brooks on the life and work of Bishop Grant.

The service closed with a song by the board and congregation.

Resolutions of thanks were read by Dr. Ransom, as follows:

Resolved, That we, the members of the Board of Church Extension, in appreciation, do hereby extend to Rev. R. R. Wright, manager of the Book Concern, our thanks for extending to us the courtesies of holding our session there. Likewise, do we appreciate with grateful thanks the kindness and courtesy of Dr. M. C. Brooks and the officers, choir and members of Allen Chapel for permitting us to hold a business session and memorial service in their building.

Resolution adopted.

Dr. Watson moved that when this board adjourns, it be to meet in Kansas City, Mo., the Saturday before the first Monday in May, 1912. Motion was adopted.

Benediction by Dr. G. W. Allen.

After which the board, by invitation, repaired to the lecture room, where they were given a reception by the ladies of Allen Chapel.

R. C. RANSOM,
Recording Secretary.

Church — 1911.

ADDRESS TO THE CHURCHES.

By Bishops of the A. M. E., A. M. Z. and C. M. E. Churches.

Star of Zion 3-9-11

To the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church,

Greeting:

Dear beloved Brethren int he Lord:

The United Boards of Bishops of these thre churches in Federal Council assembled in the interest of continued harmony and increased cooperation among all Christian churches, are pleased to express to you our abiding confidence and our deep solicitude and sincere prayers for teh continuation of peace, happiness and holiness among you. In these times hf world movements every Christian body should be alert and spiritually responsive to suggestions of enlarged Christian harmonies. Existing conditions and acts of other bodies require of us the exercise of better mutual understanding, consideration and communion, among our three bodies of identical doctrines and heritages and similar polities; that they so elevate and sterngthen their influences by federating their forces, that they may hold the respect of the general

While the body addressing you spirit of church federation,. composed of 29 bishops is personal and episcopal rathen than connectional and ecclesiastical, it stands for the culture and evangelization of those nearest to it, and apparently divinely made the objects of its care ad labors, and also for the redemption of all races and the fullest cooperation possible of all Christian churches. To this end we solicit your continued confidence, prayers and loyal co-operation.

We believe that you have delight in contemplating the tendencies of Christian churches to unite their forces in covenanted federation thus bringing nearer the relization of the Divine declaration; "There shall be one Fold and one Shepherd" (not one flock; the fold is the place of keeping, not the things kept). These great church movements approach the wisdom of this world. This Federation of bishops does not commit our respective churches to the act of federation but is sugegstive in that direction. The General Conference of each of these churches has passed upon our agreements and propositions made at the original general session in Washington, D. C., February, 1908 and has apaprently placed upon them the seal of approval.

THE CHURCH.

"The visible church of Christ is a congregation of faithful men in which the word of God is preached and the sacraments duly administered, according to Christ's ordinances, in all those things which are of necessity requisite to the same."

The Christian church is the embodiment of the best people, the best forms of religious life, and conditions for the highest joys; it excites mankind to the strongest actions and the purest aspirations; it supports our best hopes and utilizes our best energies; it calls forth the greatest intellectual poers and affords the most satisfying communion—it binds humanity to God. The holy scriptures are the constitution of the church in general, the basis of its ethical system, the source of its religious principles, the matter of its doctrines, the sugestion of its liturgy, the foundation of its government and light of its pathway.

The Church of God, in common understanding includes the churches of God—the many flocks of the one fold; the body of Christ The African Methodist Episcopal Zion Church, the African Methodist Episcopal Church and the Colored Methodist Episcopal Church are churches of God characterized by proper organization, a respectable liturgy and form of worship and the doctrines common to all Methodist churches—all of which vary more or les in polity. These churches are responsible to man for correctly presenting the truth as it is in Christ Jesus, for maintaining good government and consistent living, and for administering the Christian sacraments decently and in order; and to God for performing these duties as unto him according to the measure of grace and the height of spiritual illumination. The work of the Lord in our hands is exact in kind with that of the Christian church universal. The extent and influence of our spiritual energies are not essentially limited by our incidental or personal physical forms and facts, nor by influences ofwhtow wotg gtg nor by any indiffierece of men toward our work, our faith and hopes on these accounts. God is not unrighteous to forget our work and labors of love. Our confession of Christ before men assures us his confesion of us not only before men but also before the Fathe rand his holy angels. He extends our influence to human good and to his own glory. The Christian Church cannot be racial; what ever civil, social or conventional cleavages may exist among men, there can be no cleavage in all-conquering blood of Jesus Christ and the extension of his spirit to the salvation of man. "Is Christ divided?" The whole church of God is responsible for earnest endeavor and incessant faith to extend the work of the Lord as taken in hand. Nothing doubting, nothing fearing, al things to hope for. At the same time conditions; social, political and even ecclesiastical some times force to great disadvantage but this causes churches into restricted lines, often us to use discretion, patience, hope and perseverance in our peculiar work. It calls for seriouhness conformity to the highest ideas of propriety in action and utterance; careful study of the movements of teh general church past and preesnt, and the adaption of our thre churches communicants and a greater number aggregrating nearly a half millon of adherents the mighty activities supported by more pawerful bodies of Christians.

Some of our Special Responsibilities.

The polity of the civil government under which we live, some of its social customs, the arbitrarieness of its ethics, inconsistencies of its idea of Christian fraternity force us to strong reliance upon the scared word of God, deep devotion and unfeigned love to God, and obedience to his commanments rather than the vain following of those ideals which are contrary to his word. We are required to set our house in order regardless of the disorder in the houses of others, so far as direct responsibility goes, in order that if cilled to higher lines of march we may not be at disadvantage.

The twentieth century makes no change in Christianity but Christianity requires twentieth centruy Christians to accomplish greater things than have been attained in previous centuries. The "godo" old way is always good, good enough for ways" that are noot good ways, and reason suggests that we abandon the present day but theer are "old these, forsaking that which is evil, cleaving to that which is good. Methodism is a definite and potential unit; in its politiy and doctrine it is broad and generous; finding these features lacking in any case, it is our duty to acquire and exercise ourselves according to them. It is said of the organizer of one of these tri-Methodist bodies, that he made as the basis of his argument to lead his associates to select the Methodist form of government, that it was easy of adaption to the poor and uncultured. While this is true this form of government is equally adapted to the highest intelligence and most advanced civilization. "Christianity in earnest" and Christianity eer active is to follow the progress line of the march of mankind.

This federation of bishops is of small influence ocmpared with that of the confederation of churches, but to our churches it means much in advancing the thought and hope of making Methodism among Negroes one co-operative body, capable of great resistance to evil in our special communities as well as of great corrective powers in recalling and saving, training and cultivating our fellow man in general. It is true that

ADDRESSES TO THE CHURCHES

By Bishops of the A. M. E., A. M. Z. and C. M. E. Churches.

Continued from First page

There is no duty enjoined upon us greater than that of cultivating children according to the doctrines of our churches. But a broader education is required for the minister: a secondary or collegiate basis followed by the courses of the Theological Seminaries. To insure this improvement in the equipment of our ministry much money must be used, and this suggests wisdom and economy in applying the funds of our churches, "that nothing be lost;" it is not for want of money but for want of proper application if we are too poor to educate our ministers.

Our churches may have relied too fully upon rhetoric, physical flourishes, singing and shouting which may be considered as means to an end but cannot be relied upon as accomplishments. We must observe that while our numbers are great we are associated by churches with smaller numbers of our people, whose ratios of increase in the past 40 years have been many times greater than ours, while the ground work for their activities has been laid much more solidly, humanly speaking. They have addressed themselves particularly to the weak, the wanting, the homeless, the orphan and the widow, and children of the poor; they educate not simply instruct; but train, maternize, fraternize, and consequently hold what God gives them. In many cases they have found their material in the children of our own families and the cradles of our own churches and attached them to theirs. This we state in no ill temper nor complaint. But the time must come and come soon, without superior equipment and exertions on our part, comparisons will not be to our credit.

The effectiveness of the educated ministry depends upon consistant life proper conduct, sincerity of heart and proper regard of and careful administration to the people who support the ministry.

Preaching is probably the most prominent feature in the worship of protestants. The churches are always interested in the quality and equipment of ministers and pastors; any case to the contrary indicates a low conception of the object and mission of the church, and the office and power of the ministry. There is no church question more serious than that of a proper and efficient ministry "like people like priest;" a people careless to the meaning of words may substitute physical movement for spiritual action and excitement for spirituality. The Holy Spirit is not always noisy but is always assertive; he may bo in the whirlwind or in the thunder but also, may be in the small still voice..

Seriousness in the minister is one of his most valuable assets; the man of God who faces his people with the appearance of one who regards himself as under grave responsibility has already won half success. While Jesus Christ our Master is pictured as a man of sorrow and acquainted with grief, who shed tears of sympathy and sweat drops of blood; he is never described as laughing. This is not to be taken as an indication that he was incapable of joy or that he was not joyous, but that he was engaged in such an awful task—laying down his life for us— that his face was ever as if he would go to Jerusalem, and we, in turn, as ministers of his word and bearers of his cross should be serious, avoiding all lightness as we lay down our lives for the brethren.

Evangelism and Missions.

Surely we are all interested in the extension of the knowledge of the Truth the Light and the Way. Methodism as nearly all forms of Protestant churches extend co-operative and comprehensive spirit of Christianity through both routine work and extra meetings and services generally cal'ed revivals a more or less lengthy series of closely consecutive meetings, characterized by special care and adaptism on the part of which both ministers and laymen relative to personal life and bearing; special harmony, subjugation of the physical powers and tendencies, deeper solicitude for the unsaved, more fervent devotion and exhortative preaching, with less attention to formalities. These meettings should never be spasmodic but the result of waiting for the fulfillment of divine promises and assertiveness of divine power; expecting the Lord to pour out His spirit on all men according to His promise. Revivals in church life and action are not only indispensable but also unavoidable.

There are some rules that cannot be violated in conducting revivals without exposing the performers to unnecessary ridicule, disgust and the liability of failure:

1. Great care must be had in selecting leaders and their associates; they must be persons of unquestionable moral reputation and religious integrity.

2. Extravagant and grotesque definitions and expositions of Scriptures must be avoided.

3. Vanity and egotism must be suppressed—at least.

4. The evangelist must avoid coarseness of expression; as meaningless epithets, for instance, "you niggers"; a preacher who has no

better sense than to address his audience as "niggers" is unworthy of both respect and support.

5. The evangelist is not expected to be an acrobat or a clown, but a wise and discreet messenger of Jesus Christ.

6. He must make it clear that he seeks salvation of souls though worthy of his hire.

God's revivalist is among the most potential means; for enlarging and extending the Kingdom of Christ but machine made revivalists are entirely ineffective if not damaging to Christianity. Our churches might well give up the work of evangelism some of their best equipped ministers and a few of the best ministers—and there are but few—might well consecrate themselves to this glorious work. Our Methodist Theological Seminaries could maintain a chair of evangelistic studies; one such chair in one seminary would answer for all Negro Methodists.

The extension of the church by systematic missionary endeavor is a strong thread interwoven in the whole cord of Christian procession. The conquests by the cross are humanly speaking, the result of the onward movement of Christian armies upon every non-religious person or people in every land, assimilating every correct principle and practice; overcoming or destroying every opposition.

The Methodist Churches of colored people need much more and deeper consideration of the necessity the normal place and cost of earnest missionary endeavors. Their power both here and in Africa properly exercised, would add much to the churches' service to the world in bringing about to human comprehension the Kingdom of God. God calls upon us to unite our forces, to co-operate with greater forces to enlighten and save the race of that continent which Victor Hugo calls "The Continent of the Twentieth Century.'

TEMPERANCE.

We would urge upon our Churches the putting forth of more vigorous action and more vigilant care against the encroachment of intemperance upon our peace and happiness, our well-being and perpetuity. Every church society should be regarded as a stronghold of temperance workers and a fortress of temperance defense. The wily actors and organizations engaged in assault upon our homes, our ethical judgment and our religious stability are unscrupulous, tireless and not amendable to reason. To attempt to overcome them with human implements is to invite failure; there is no other thought nor work that should be more carefully laid upon the foundation of Christian experience and reliance upon God than the efforts to crush out the audacious and unprincipled monster alcohol. The greatest temperance reforms of the ages have succeeded by reliance upon God; instance, the tidal wave following the war-cry of Francis Murphy; "God helping me! Temperance is a fruit of the spirit and requires spiritual support and propagating energy; it must be attached to the Sunday School, the Church and all its auxiliary societies. The periodicals of the church, the Sunday School Literature, the Reviews and the Year Books should be messengers, directours and saviours to the young and the against subtle enemy.

WORLD MOVEMENTS.

There has not been in all the Christian centuries such extensive co-operative activities among Christian sects, ministers and laymen as occur in the morning of the twentieth century such as the Laymen's Misisonar Movement, the Federation of the Churches of Christ in America and the organic union between some Church Connections. The Ecumenical Conference of Methodism which has held a session every decade for thirty years, the Young Men's Christian Association, The Woman's Temperance Union, The Young Women's Christian Association and the sub-organizations of young people in all the Christian Churches as well as the general organizations of all Sunday School life and the tendency to organize all misisonary life, are in strong evidence of the spirit It not possible that our churches of colored people hesitate unnecessarily to join these great movements? They have nothing to loose by attaching themselves to greater bodies along helpful lines, where the strong are supposed to bear the infirmities of the weak. These universal movements appeal to us very strongly to observe, study and co-operate. For these movements are not supplanters of the Christian Church in general but auxiliaries and arms.

WORSHIP.

Man is styled a worshpping intelligence; however varied his forms by nature, he is inclined to worship. If praise is comely to the upright it is also natural to all classes of men. Personal, private domestic and public worship is among the most forceful, honorable, gracious and satisfying practices of the human heart. It is moreover the most influential in restricting the wrong and supporting the right in the individual heart and in the communities of men. The over-awing influence of the tabernacle the temple, the regaled priesthood, the smoking altar and the sacred inner sanctuary are but accentuated and magnified in the church edifice with its Great High Priest, the exhaustive sacrifice for sin, unveiled and free of access; and in the ever common, still always mysterious exercises of spiritual worship, with or without outward form or demonstration or even audible expression.

And may we suggest that order and regularity in worship are not formality while disorder and irregularity may be formal. The worship of both the Jewish and the Christian Churches is represented as orderly; the former became materialistic and the latter is not free from danger of the same affliction. This fact was one of the voices that called Methodism into existence. Order suggests respect to time; "be punctual"; "do everything at the time" and in respectable order There may be an evil lurking i the oft-uttered statement; "our people cannot be on time." "A preacher should begin at the designated time and be sure never to disappoint the congregation;" order again, "his whole deportment should be serious, solemn and weighty;" and again, "he should guard against awkward either in gesture, phrase or pronunciation." This is not formality but it is suggested order. Methodism instituted the class meeting and adapted the prayer meeting. We recommend faithful adherence

no man liveth unto himself; whether so acknowledged or not these Methodist bodies are capable of influencing for good, others besides the "Souls of black Foulk." God's word cannot return to him void. We serve him not alone for our own but for universal salvation.

A TRAINED MINISTRY.

It is conceded generally that our ministers should be trained men but it is some times forgotten that trained boys are necessary to making trained men. It is difficult to educate men for the ministry properly when their early education has been neglected. Churches should exercise great influence upon boys by special culture while still in the primary school work. An old form of of Methodist discipline suggests that every pastor should give children instruction and training in the catechism and expressly talk with children at home to explain to them the nature of religion and also the nature, privileges and designs of baptism. It were well if our churches would return to this special training.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH

Chron.

MEETING OF CONNECTIONAL BOARD.

Publication, Financial and Church Extension Boards Meet. Review the Work of Departments. Everything Shows Progress.

4-27-11

Christian Recorder

On Thursday, April 13, the Sub-Committee of Management of the A. M. E. Book Concern held its bi-ennial meeting in the Book Concern auditorium, 631 Pine Street, Philadelphia. Those present were: Bishops W. J. Gaines, President; L. J. Coppin, H. B. Parks and Rev. B. F. Watson, Chairman of the Executive Committee; Prof. J. R. Hawkins, Secretary; Dr. John Hurst, Treasurer, and R. R. Wright, Editor of the Christian Recorder. Bishops Derrick and Shaffer were absent. Most of the time was spent discussing the manager's report. Manager Wright reported that the total receipts for the year were $18,379.59, while the total disbursements were $17,618.25 leaving a balance at the end of the year of $761.34. He pointed out that the total receipts were not as much this year as last, nor was the balance as large. This he explained by the fact that last year the department received nearly $4000 from outside sources being loans and stock money paid in, while during the year just closed the total amount received from outside sources was only $185.25. The whole of the $18,379.59, then, with this trifling exception, represented business. This is possibly the largest amount of money ever received during any one year from business alone. This in the face that the Book Concern received less money from outside sources than any previous year.

Conference Agencies.

The manager reported agencies established in about half of the Conferences. This he claimed was the only solution of the book trade. If the Conferences will appoint an agent and be responsible for him while it is responsible to the Concern, then the matter of handling books is solved. By appointing such agents, the necessity for so much travel on the manager's part can be lessened, and the thousands of dollars now paid for railroad fare will go to the Conference. These agencies are very successful in many Conferences.

The Recorder Delinquents must be cut off.

The Editor and Manager reported a circulation of five thousand. This circulation is frequently doubled by the special editions. There were reported a large number of delinquents. After discussion the committee recommended that the manager notify all delinquents and those who have not paid after reasonable notification, be cut off.

The manager was also directed to send bills to all who owed the Concern, and request them to settle at once. It was pointed out that if every debtor should pay in the next thirty days, every single debt of the Book Concern could be wiped out.

Recorder Anniversary.

The fourth week in July will mark the beginning of the sixtieth year of the existence of the Christian Recorder. Since no Negro periodical has ever reached such an age, the committee thought it advisable to hold a great celebration, and to call upon the entire Connection to celebrate this year of Jubilee, by adding at least six thousand new subscribers to this great paper.

The manager reported that he was prepared to pay interest at six per cent. on the stock, and that out of the business itself he was prepared to meet every claim made during his administration, and that he hoped when General Conference meets to show that the business has been conducted during the three years of his administration without one cent's expense; that it had paid every single debt incurred during this time, and that it has still a cash balance; that it has not put one cent of money from any loan, or stock sale, or donation, or other outside source, into paying debts created by him, thus proving conclusively that the Book Concern is now a paying business.

	Receipts	Expend.
1910		
Balance April 1, 1910	$805.83	
April	943.31	1,384.06
May	1,872.79	1,542.97
June	588.30	1,275.78
July	883.50	848.57
August	1,446.65	1,317.95
September	1,423.44	1,519.50
October	1,909.87	1,593.81
November	1,472.05	1,030.89
December	2,097.45	2,509.82
1911		
January	1,237.18	1,414.27
February	2,047.22	1,276.91
March	1,652.00	1,903.75
Total	$18,379.59	$17,618.25
Balance		761.34
	$18,379.59	$18,379.59

The Church Extension Board met last Tuesday at the Book Concern. Bishop W. B. Derrick, the President of the Board, was present and looking the picture of health. Secretary Watson, accompanied by his bookkeeper and stenographer, Miss Thomas, was also on hand. The following members of the Board responded to their names at the roll call: Revs. R. C. Ranson, D.D.; R. H. W. Leak, D.D.; D. S. Bentley, D.D.; D. P. Roberts, D.D.; J. C. Owens, D.D.; T. N. M. Smith, D.D.; F. F. Washington, D.D.; C. P. Felder, D.D.; J. I. Lowe, D.D.; R. B. Brooks, D.D., and E. V. Williams, D.D.

On Monday afternoon the Auditing Committee consisting of Revs. D. P. Roberts, J. I. Lowe and R. B. Brooks, spent a large part of the time going over the books of the Secretary. These were found to be correct. The total receipts were:

Dollar Money, 10 per cent.	$19,190.22
Children's Day, 50 per cent.	4,626.39
Loans returned	1,623.80
ence Expense C. D. P...	31..
Other Special Receipts,	
Bethel Inst., etc.	2,259.1(
Total, 1910-1911	$29,311.9(
Balance from 1910	16,182.5(
Grand total, Mch. 31, 1911	$45,494.52

Disbursements

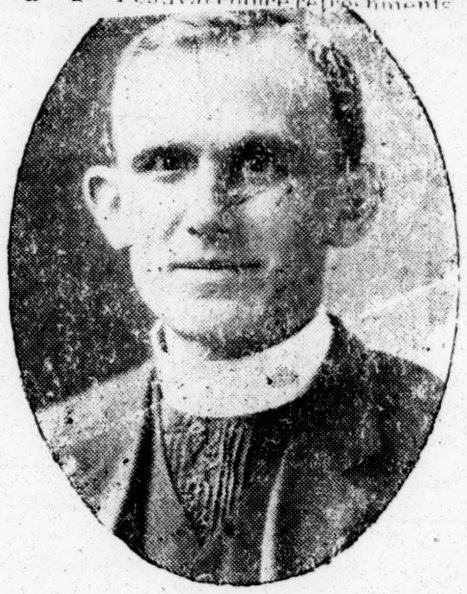
By Loans	$12,084.39
Donations, regular & spcl.	8,770.00
Department Disbursements	6,422.0(
Office Expenses	1,657.1(
Total	$28,933.5(
Balance, March 31, 1911	$16,560.9(
Liabilities	$11,585.1(
Cash over liabilities	$4,975.78

Assets

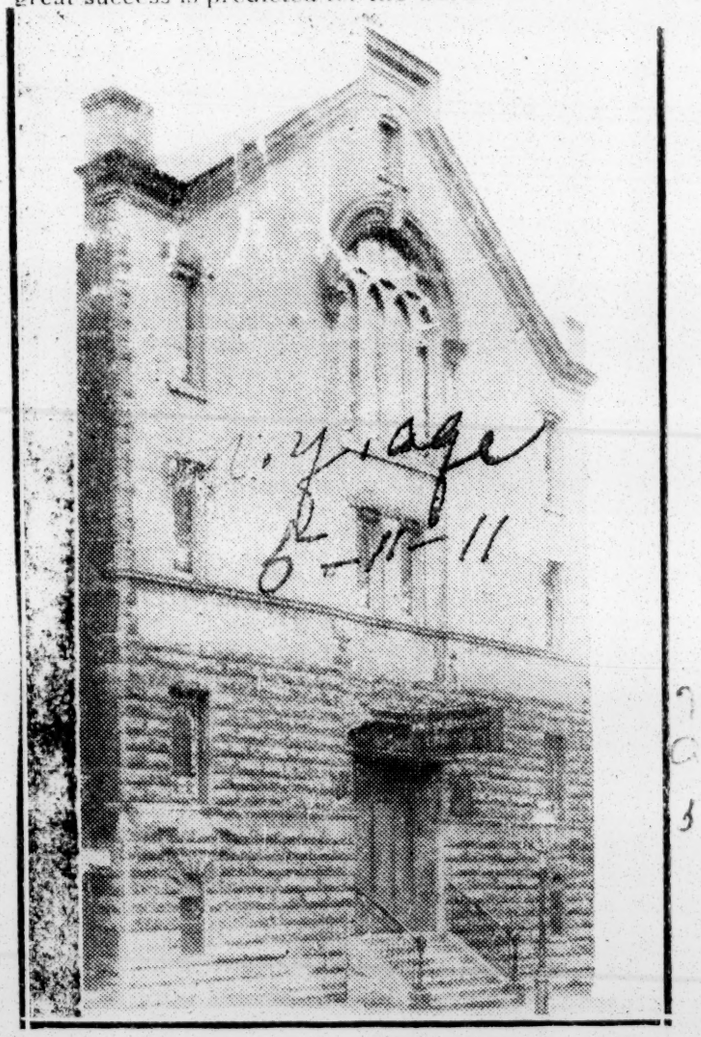
In loans and interest	$220,061.21
In Reality	143,900.0(
Office Furniture	500.0(
Balance, 1911	16,560.9(
Total Assets	$381,022.1(
Liabilities	11,585.1(
Assets over Liabilities	$369,436.9(

...ng of St. Mary's New Hall
A Delightful Time Promised.

Next Tuesday, September 19th, the beautiful new Hall on 36th St. between Bulloch and Harden will be opened for the public and the event promises to be one of the most interesting affairs of the season. At 8:30 p. m. a splendid concert will be given in the Hall, which will be beautifully illuminated with electric lights. During the concert, Capt. Simmons will make a short address on Education. Mr. Mungin's famous orchestra will furnish the music. Fine refreshments will be served. An opportunity will be given to the people to visit the new school which is certainly the finest and best equipped school building for colored children in Savannah. After the concert the young people may have a dance and enjoy a pleasant evening. The program with Mr. J. M. Dowse as chairman of the committee on entertainment will be as follows: Apollo Orchestra; Quartette, Messrs Cuyler, Anderson, Hooker, Pleasant; Vocal Solo, Miss Lloyd; Vocal Duet The Misses Davis; Vocal Solo, Miss May Steward; Vocal Solo, Mr. Julius Jenkins; Instrumental Duet, Messrs Mungin and Burke; Intermission. Piano Selection eight hands, Miss Alice Ellis, Mrs. C. B. Lewis, Miss Helen Ellis, Mr. Chas. McDowel; Addres, Education, Capt. J. C. Simmons; Vocal Solo, Miss Nettie Houston; Recitation "The Blacksmith's Story" Mr. Pop. Jones; Vocal Solo Mr. Nelson Cuyler; Vocal Solo, Miss Alice ... Musical Director, N... Cuyler. Stage Manager Chas. S... Seigling. Festival choice refreshments



Father J. A. Dahlent, who has been untiring in his work among the colored people of the city is to have charge of the new school and with such an estimable and affable gentleman at its head great success is predicted for the work.



UNION BAPTIST CHURCH
West Sixty-third Street New York City

THE NEGRO, THE CHURCH AND THE PUBLIC SCHOOL

At the quarterly meeting of the General Board of Missions of the Protestant Episcopal Church, held in New York City during May, the Bishop of Atlanta reported for a special committee appointed last November "dealing especially with conditions surrounding American citizens in isolated and conjested districts in this country." More than two hours were spent in the discussion. There was a marked difference of opinion with regard to the attitude of the church to the public schools. Dr. J. H. Dillard of New Orleans, President of the Jeans Fund Board, a prominent layman in the Protestant Episcopal Church, took a leading part in the discussion. Dr. Dillard urged that the church should do everything in its power, through its schools, for Negroes to train Christian teachers, who might be found worthy by the State authorities for appointment in the public school system, rather than center its effort upon the establishment of small parochial schools. Dr. Dillard's address was characterized by the Bishop of New York as one of the most inspiring that he had ever heard, and one which, he said, lifted the subject to a higher plane than, in his experience, it had ever before attained.

The opinion of the Board was finally expressed in the following statement:

"The Board recognizes the important contribution the South is making through its public school system to the education of the colored youth, in that section of the country. We believe that the church should co-operate in this advance, and that no better assistance could be afforded that to use the church schools to equip and supply Christian teachers, who shall merit appointment in the public schools for their own people, and who shall thus, through character and life, inculcate higher ideals, and impress the value of the Church's doctrine and practice. We further recommend as essential to all successful evangelization among the Negroes the establishment of primary schools in our missions among them."

Dr. Dillard is exerting a strong influence in developing the public schools for Negro youths. He realizes that the State should have a hand in providing education for all children without regard to race. With a master hand he is developing sentiment throughout the South for better and longer termed schools for Negroes. The action of the General Board of Missions of the Protestant Episcopal Church is a "hearty amen" to the work Dr. Dillard is doing.

It is the policy of our own church not to attempt to supplant the public school system, but supplement. Of late the lower grades have been discontinued in several of our schools, it being a thought that the public schools afforded adequate care for the children of the lower grades.

Other important resolutions advanced by the Board of Missions of the Protestant Episcopal Church in developing its policy with regard to Negro work provide that efforts should be made to prepare, with the same care as is shown in the preparation for work in the foreign field, women of suitable age and character, for social service as visitors among Negro people, in order that there may be made known among them those things which lie at the root of domestic peace and happiness; that the subject of domestic science and mechanical art should be made part of the course in all the church schools for Negroes; that steps should be taken for the incorporation of all the leading Church schools under a general board, properly appointed, and that efforts should be made to secure larger gifts for vigorous prosecution of education and evangelistic work among Negroes.

"The World in Boston"

On Saturday, April 22nd, Principal Washington was one of the speakers at the great Missionary Exposition held in Boston, Massachusetts. We are reprinting from the Boston Transcript of that date a full account of this movement, together with Principal Washington's address:

"The World in Boston" missionary exposition, the first of its kind ever held in an American city, was thrown open to the public at exactly three o'clock this afternoon, when President Taft, at the White House in Washington, pressed a button which illuminated a great star hanging over the stage in Mechanics Hall. For two hours before this Pageant Hall had held a big audience that listened to the opening exercises and joined in the singing of hymns.

For the first and only time during the exposition, the public was admitted by the southernmost entrance, everyone having to pay the regular twenty-five-cent admission fee. Beginning at one o'clock the orchestra played for half an hour while the people were finding their seats. This was followed by the singing of some of the pageant choruses by the choir. At two, the audience joined in singing "All Hail the Power of Jesus's Name," after which Rev. Cortland Myers delivered the invocation. Rev. A. Z. Conrad read a passage from the Scriptures and Bishop Willard F. Mallalieu offered prayer.

WHAT THE EXPOSITION HOPES TO DO

Samuel B. Capen, President of "The World in Boston," Tells of Aims and Methods of Teaching Value of Missions

Samuel B. Capen, LL. D., president of the World in Boston, told of the movement which led to the exposition, its aims and the methods by which it hopes to accomplish great results in showing the work of missions at home and abroad. His address was in part as follows:

"Three years ago a few earnest men and women dreamed of a great missionary exposition to be held in this city; a year later their dream took form and shape and the results are here before us. It seemed then like a bold undertaking, for nothing on so comprehensive a scale had ever before been attempted. There had been great expositions abroad but they were limited to foreign missionary interests and to the work of a single society. Here we have city missions and home missions and foreign missions representing the work of over fifty different societies and religious organizations.

"As there still seems to be some misunderstanding, let it be said again that the purpose of this exposition has not been to raise money but to educate and inspire the uninterested in world-wide missions and to deepen the convictions of those already interested; this is its aim. To show conditions on the mission fields, what has already been accomplished, the methods of work and what remains to be done, this has been our plan; not so much by the voice but through the eye this appeal is to be made. Tens of thousands who have never listened to a missionary address will, we believe, be constrained to come within the spell of this exposition.

"Some people have declared that the Church was dying and that its power was on the wane. Does this scene look like it? Over 15,000 stewards and ushers have been freely giving their time, many of them for months, all of them, without a single exception, paying for the privilege of being enrolled. This does not look as though the Church was going into bankruptcy. All over the country earnest men and women are watching the outcome; success here will help to set high the standard all over the United States and Canada.